

child study

A quarterly journal of parent education

Summer 1956

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Wanted: responsible individuals

Democratic society has always required of the individual a capacity for rational and ethical responses to social need. Today we know that an interdependent world society literally relies for survival upon man's ability to become truly responsible and to develop a wisdom and moral courage that can balance his scientific and material gains.

Because an almost universal sense of urgency accentuates parents' natural concern that their children develop this inner strength, it is time to redefine what we mean by responsibility.

It is equally important to reexamine the ways in which the various resources of our culture and community life can support or weaken the parents' search for values and the means by which these values may be pursued in family life.

This Conference will, therefore, consider how parents, the family, the church, the school and other community institutions can work together to give the democratic ideal of responsible behavior real meaning for children. We must seek ways of doing this that relate closely to children's individual needs and social aspirations, without relying on outworn precepts and admonitions. How can we help children, gradually and without overburdening them, to learn to make discriminating choices among the many activities and challenges in our communities? For ultimately, they will need to learn the dual nature of responsibility—its call, on the one hand, to social involvement, and, on the other, to independent thought and action.

*Program Statement of The CSAA Annual
Conference, April 2, 1956*

How home and community together can foster

responsibility in children

The contribution of the home

By Gladys Gardner Jenkins

The development of responsibility in children is a very live topic for discussion when parents get together: they list it as a top concern. And many parents are honestly and very humbly seeking for a blueprint to guide them in this matter. But we find responsible people in all kinds of places and in all parts of the world, so that we cannot point to a certain kind of home and say with surety, "Look, that is the kind of home which produces responsible citizens. Copy it." Immediately all kinds of exceptions come to our minds. We remember responsible citizens and responsible boys and girls who came from homes which were very different one from another. The qualities which make for responsibility are elusive. Perhaps this is what makes our task so hard, and makes us a little frantic as we look at our children and the world in which they live and say, "We cannot wait for an answer. These children must be made responsible *now*."

And perhaps in that word *made* lies part of our problem. For as we parents talk together that word comes in again and again:

"Jimmy is so irresponsible. I can't *make* him pick up his clothes or take care of them."

"I don't know what I am going to do about Mary's music lessons. I can't *make* her take any responsibility about her practicing."

"Susan flies in and out of the house like a whirlwind. She is getting poor grades in school. How do I *make* her take some responsibility for her homework?"

Over and over again we parents ask, "What can I do to *make* my child responsible," seeking for the magic formula which does not exist. And so we struggle to foster this important quality in our children through dish washing, leaf raking, the emptying of waste-paper baskets, and the making of beds—all important needs in family life, but not necessarily steps toward responsibility.

A child may be obedient when he performs the tasks he is told to do, but he may not become responsible because he does them, for responsibility is something that parents cannot impose from the outside. It grows slowly from within as the child begins to put his experiences together and weave a pattern of values into his life. Into this weaving will come first and preponderantly the influences of his home, and later of his school, his friends, and the larger

The first three papers in this issue were given at a symposium at the morning session of the CSAA 1956 Annual Conference in April. Other Conference addresses are carried in succeeding pages.

community, his feelings about them, those things which he observes, and through it all the conflicts which must be sorted out:

"I must do my best, but my best is no good unless I can beat the other fellow. Therefore I must cheat in this exam for I know I can't do well enough to come out on top unless I do."

"I must be honest, but unless I am dishonest and steal from the dime store my friends will call me chicken, and then I'll be dropped from the gang."

"My mother says I must pick up my room tonight. My teacher says I must read 20 pages of social studies before tomorrow. I promised to paint the poster for the club dance. There is not enough time for all. What shall I do? I must be responsible, but to whom?"

Confusions in child and parent

A delinquent boy may be a highly responsible member of his gang: he meets his obligations to them and carries them seriously; he may never let his pals down. Responsibility, yes. But what kind? To whom? To the family? To the community? To one's pals? The child is confused and the weaving of the pattern becomes snarled.

And behind the children are the parents who are also confused. A typical comment runs somewhat as follows: "I know responsibility means making choices, but the trouble is, I don't know how to help my children to know what *are* the right values. I've heard so often that my generation was badly brought up that even though I don't like what my children do, I think, well, maybe they're smarter than I am, maybe I'll hurt them if I interfere. It doesn't seem right, though, for an eleven-year-old to have a date every weekend night. But I'm bewildered. I don't know."

It is true that many parents are confused and unsure about the standards which they should uphold to their children and the degree to which they should expect the younger generation to accept these standards. And sometimes when they turn to the school, the community, and even the

church they feel that they receive words, or directives, which are not always realistic.

To most parents responsibility on the part of the child means that the child carries out those tasks which are assigned to him at home or school, meets obligations such as home work, practicing, dancing lessons, attendance at Sunday School, keeps clean and neat, does not waste his money, and does these things when he is told to or, preferably, without being told. In our discussions we do not often get beyond this point, for these things are of immediate concern to us.

This is a pity, for responsibility is so much more. A child may do all of these things and yet when the moment of testing comes — when he must make a difficult choice between doing something which he wants to do and something which he knows is right to do—he cannot make the choice because he has no reliance in himself and has had no real experience using his own judgment.

Learning to make wise choices

Responsibility is not only a conscious acceptance of accountability for one's actions; it involves a relationship with somebody else. It will be built upon a child's gradually developing realization that people need one another, that we cannot go it alone, that sometimes one must share and give, as well as take. But at the same time that he is beginning to realize his need for others and their need for him, he is also gradually realizing that he is an individual seeking for the development of himself. He is constantly faced with choosing between doing what he wants to do or putting aside his own immediate wishes for the wishes of another person or the broader needs of the group. Maturity comes when wise choices can be made and a balance kept between one's responsibility toward the group and one's own personal needs for self-growth and self-fulfillment.

A child cannot develop this mature attitude, however, unless he has experienced an attitude of responsibility directed to-

ward himself, and has felt the satisfaction that his own responsible actions bring him in the form of commendation and a "we-feeling" between himself and someone he loves, or a group who accepts him as one of themselves. The home is the first group in which the child can feel that he belongs and can experience being cared for by other people. It is in the family that the child first gradually learns that belonging is only real when one shares in meeting the needs of "his" group: the little child who is following his mother around and trying to make a bed or sweep a floor is showing a spontaneous pull toward being included in the activity of the home.

Of course, it is in the home, too, that the child may first encounter the deep void of *not* being wanted, of not belonging—a void which he may seek to fill all of his life as he turns from one group to another trying to find some anchor for his emotional need. If so, his growth in responsibility will be hampered, for there is no such thing as responsibility in a vacuum. The very concept of responsibility implies the existence of a group or a relationship to another person.

In this fact, however, lies some of the confusion which parents say they feel to-

day. What does belonging to a group imply? When the child grows old enough to step beyond the family group he will be a member of many groups. Some will be groups not completely of his choosing, the neighborhood group, the school group, his church group, later his work group. There will be many groups of friends which shift and change and to which he must find entry and adapt. There will be shifting groups which come together for a purpose and disband. All of these groups will demand responsibility from him, and sometimes their demands will conflict. How will he choose? How will he know how to choose wisely?

Again, a difficulty may arise when we find that the very group membership so necessary for the growth of responsibility in one direction seems to stunt it in another. In our realization that we must work together to survive, we have in recent years been focusing on the group. We speak in terms of group interaction, of acceptance by the group, of arriving at group decisions. Somehow we feel we must reach a unanimous agreement by compromising here and there. We may look askance at the individual who stands out and says, "I don't agree." And at the same time we decry the fact that we seem to be losing our ability

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to stand out as individuals. We ask, "Where are our leaders?" "Where are our thinkers?" As parents, we wonder why our children do not have the strength of character to stand out against the group when its actions go counter to what, as adults, we consider desirable.

The fear of differences

How are we going to find our way out of this dilemma and make the right course clear, in simple terms that boys and girls can understand? Have we perhaps tended to confuse good group membership with conformity to group opinion, asking in essence that the individual sacrifice some of his integrity in order to be accepted?

It has been emphasized over and over again in written material for both parents and teenagers that the teenager is afraid of being different, that to be different means isolation. This we have spelled out in no uncertain terms, even giving boys and girls good advice upon how to get in the groove and be like others. Thoughtful parents are voicing concern about this. One parent may say, "It doesn't seem right to me, but perhaps I'm old fashioned, I just don't like Helen coming home at three in the morning. But I'm afraid I'll spoil her social life if I say anything. She must be like the others, you know." And another: "Ten seems young to me to be thinking so much about dates and looking glamorous, but Mary says all the fifth graders go out on dates now. She'll be left out if I don't let her go. I wouldn't want that to happen."

Can we really discuss responsibility unless we also rethink the kind of premium which we are putting upon acceptance by the group? Should it be conformity or rather cooperation which each member can be expected to give—and expect in return the right to retain his personal integrity and individual right of action and thought? If the acceptance by the group is an end in itself, we cannot expect that our children will be prepared for responsible citizenship. Only as the group is able to tolerate differences among its members, and even appreciate

them, can group membership be an essential and genuine preliminary experience to true responsible individualism.

This applies to the home as well as to groups beyond its boundaries. If the home requires of the child conformity through obedience, and does not also encourage him to share in family plans, to talk things over and express his point of view, to have opinions of his own even if they run counter to the ideas of other family members, he has little chance to develop responsibility through his own achievements — and mistakes. At the same time he needs opportunities to contribute his share toward meeting family needs because his share is really valued. Through such real participation of every member of the family, the home can help to develop genuine group responsibility plus individual integrity.

But the home cannot do this alone. It is not easy for parents to bring up their children today. We have spoken about the confusion which they frequently feel as they try to find their way through changing standards and values. If parents are to be able to start the roots of responsibility growing in the home they must be able to turn for guidance to those who have knowledge about children, and for wisdom to those who are able to see some light through the confusion.

The dangers of too much zeal

Because our eyes are on the citizen of tomorrow and our need is great, we must be careful to remember that the citizen of tomorrow is a child today. There is a danger that we may become so zealous in our quest for ways to develop a sense of responsibility that we may overload our children with platitudes and overburden them with tasks in the name of teaching responsibility. This is the easy way for grownups and it may lead us toward a false sense of virtue and accomplishment. But we shall really reach our children only as we spell responsibility in terms which have meaning in childhood and which allow for the ways of children.

The contribution of the schools

By Victoria Wagner

During this last spring term a boy of seventeen, president of the school council, soon to leave his school for college, was discussing with his principal some of his ideas about the future of his school and the students who were to come after him.

Among his questions were:

First, how can we relieve the pressures on senior high school students caused by the present competition for college admission? Many of them feel a desire and responsibility to continue their education through college, but this now requires such concentrated effort that there is danger of their losing both their enthusiasm and their love of learning.

Second, how can we create and maintain a greater sense of community in our schools, real communication between faculty and students, as well as a sense of belonging, of inclusion in the life of the school, for every student?

What are to be the answers to this young man's thoughtful questions? How can we encompass the increasing body of knowledge without sacrificing the spontaneity, creativeness and enthusiasm of the students? How can we insure a sense of community, of belonging, in an increasingly diverse society?

A recent visitor to our country, an educator from Denmark, visited American schools under the joint auspices of UNESCO and our State Department. He pointed out that his background in a small country between the East and the West

made him acutely aware of the critical problems of our time, and he felt it essential that modern education foster better understanding between people. "This," he said, "should be the primary emphasis of education at the present time."

The second interest of this Danish visitor was the place of parents in our schools which he felt had not been developed in any comparable degree in European countries. He believed that the two points were related, that in working for a more understanding and responsible citizenship parents and teachers must supplement and support each other. On the other hand, such distinguished American educators as Professor William Hocking have returned to the United States after experience abroad and been troubled by American dependence upon a philosophy of education which relies upon changing curricula—the social studies, for example—to prepare young people for democratic citizenship when what we need is something more basic, what might be called "ethical first principles." It is evident then, that we need to consider what knowledge, what attitudes, are essential in this rapidly changing work, and how we may best achieve them.

Whether we look at our educational process from the perspective of the interdependent world of today or the immediate problems of our own country, the essential quality we need is responsibility.

How can we plan our children's education in a way to develop reasonable, just

and sensitive responses to social needs? Simply to teach more facts is not the solution. More years, for more students, of the same kind of education will not produce results essentially different in quality from what we now have. More communication of knowledge with improved techniques will not fulfill this purpose unless the concepts communicated change. The inner strength which we seek can be achieved only by subtler means than the usual current methods of education: even improved techniques of reading, audio-visual aids, standardized tests will not in themselves bring us closer to our goal. We must discover how to enable our children to enter into the feelings of others, to gain insight into themselves and their contemporaries. A long time ago we were told, "With thy learning, get understanding," and this is still our need.

Relationships in the school community

For this reason, the quality of the relationships in the school community is actually of greater importance than the subject matter taught. Beginning with citizens, boards of education and administrators, we must have this basic approach to staff members, parents and students. Teachers who are accustomed to consideration and encouragement are more likely to have the same attitude toward their colleagues and students. For example, faculty members who have a generous appreciation of their colleagues and pleasure in their success, will not foster rivalry. I have known class teachers who were resentful if another class at the same level enjoyed a trip when their own classes were not having the same experience. They feared it might jeopardize their status as a teacher, or kindle expectations which they could not fulfill. Their primary interest was in their own position rather than in the welfare either of the other class or their own. This is the kind of attitude that can be changed only in an atmosphere of friendly and understanding relationships. Children, too, can grow to take pleasure in the fact that another class

is having a delightful experience even if they themselves are not doing exactly the same thing. Later, they may have a comparable break in routine and discover that sharing experience increases the pleasure for both groups.

In such an atmosphere children will feel a sense of satisfaction in assisting some member of their class to gain confidence in himself, to acquire new skills and develop a new joy in his school life. Parents can be of great assistance at this point in supporting the teacher and the children in their constructive attitude toward those in the class who have special problems of behavior, academic accomplishment or social acceptance.

Instead of being a handicap to the class, this situation can, within limits and with proper support, become an enriching experience for all involved. At the high school level, an advisory group of older students who honestly wish to be of help to their fellows in thoughtful, constructive ways, can raise the morale of the entire student body.

In the school where such basic understanding has been fostered, the individual student is more willing to face his own strengths and weaknesses, to take his share of responsibility for his own education, and to contribute his personal resources to his school community.

Responsibility at different ages

In addition to establishing the basic attitudes and proper climate for such an education, we need also to consider what specific responsibilities are appropriate for children at different levels of growth and development. A great deal of damage can be done by expecting either too much or too little. Since children spend from twelve to fourteen years in school between nursery and college there is a good deal which can be accomplished and considerable study is needed as to what expectations are appropriate.

Basic patterns of responsible behavior are established in the home where the child

identifies himself with parents who are active, sensitive, considerate members of the home and community. It is for the school to supplement and support the efforts of the home.

Whether at home or at school the expectations must be at the child's level of understanding from the four-year-old in the pre-school class, learning to share his toys and equipment, to the high school seniors establishing an advisory council to share with the faculty and administrators the responsibilities for the welfare of the entire school. At any age level, active participation in group planning and group living brings a sense of personal value, of belonging, of being needed, which is one of life's deepest satisfactions.

Specific examples

Let us take some examples of specific means for achieving education for responsibility based upon the child's growth and development. Even in a nursery where three-year-olds may seem almost like infants newly out of the cradle, you will see evidences that the children are learning to be independent and to assume responsibilities. They can take over many physical routines, unless perfection is expected by the adults. If their clothes are simple and well planned they can do much of their dressing and undressing. They can put away their own belongings if books and shelves are low. Three-year-olds can follow short, simple directions, usually not more than one or two at a time. They can even achieve reasonably peaceful relations with their peers and learn to put some of their feelings into words rather than simply screaming when frustrated by other children, adults, or the materials with which they are working.

Moving on, we notice that the first grader is eager to assume responsibility. It is to him a recognition of growing up and he is right, for it is a very good yardstick of maturity, a term which is frequently difficult to define. He enjoys playing with a larger group and observing the rules of

simple games, for he can now follow more complicated directions and his interest span is longer. He can remember general routines and go on errands throughout the school.

The second grader realizes his responsibility toward an even larger group. He is learning not to interrupt, to wait for his turn in discussions. He can conform to more complicated group regulations, such as those necessary for getting across the street on class excursions. He is able to share in such work projects as painting a mural or building an airplane.

The third grader derives great satisfaction from doing a good job for the group. He is ready also to assume responsibility toward the larger school community. He can arrange and care for aquaria and pets for other classes. He can handle specific academic assignments independently, especially in making up work after an absence. Many eight-year-olds begin to travel alone in the city and are very proud of the fact that they are permitted to go back and forth to school on the public bus.

Cooperation becomes easier

The fourth grader is ready for further participation with individuals and with groups outside his own. He understands the necessity for cooperation in assembly programs and larger joint activities for the good of the school, keeping appointments on time and recalling variations in

By the Director of

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programs. Overcoming tardiness is one of the responsibilities that a child often can assume at this time. He assists in making choices about his special interests and optional periods and even begins to be concerned about needs outside his own country. Just as in his social studies, he is ready for wider horizons in time and space provided all this is kept on a child's level. He is interested in how children live in various countries, their houses, food, schools and clothing. In his academic work, he now is given short assignments and expected to find necessary information through simple, independent research. He shows growth in his committee work, he is able to discuss plans, accepting suggestions from other people, dividing responsibilities, organizing the job to be done and helping carry it to completion.

Community obligations begin

Fifth graders take on such specific community obligations as supervision of younger children in the lunchroom; helping them with their wraps, stories, assemblies, paintings; assisting in the preparation for visiting groups and for other groups within their own school. Ten-year-olds are capable of a real consideration of their own strengths and weaknesses on the basis of objective evidence, such as test results, and subjective opinions in conference with their teachers, parents, and others.

Sixth graders take additional responsibility for the school as a whole and for community projects, also on the children's level. They are ready to be officers in the elementary student council, to serve in the school supply room, edit the school newspaper, work through the Junior Red Cross for veterans in the hospitals by making place mats, favors and so forth. Often they construct toys and equipment for younger children in their own school or in day-care centers, and contribute gifts to children in Europe or other parts of the world. To a fair degree, pre-adolescent children have a sense of community obligation. They must, however, be allowed to make mistakes—

within limits—because if they feel the adult is always going to pick up where they forget or fail, they gain less satisfaction from the experience and learn less from it.

Children like to think of their parents as sharing experiences with them, that parents and teachers, too, are participating members of their community. One of the serious joint responsibilities of the three groups—faculty, parents, and students—especially at the high school level, is that of social values, the problems of cliques, parties, the student who feels left out. Adolescents suffer acutely over such situations and these matters can be dealt with effectively only when there is a keen sense of consideration by all and shared responsibility in handling them.

There can be no final rule as to the amount of responsibility each child, parent or teacher should take in these various areas. The important principle is that each joint undertaking be planned and carried through by all involved according to their particular function and qualifications.

The need for creative fellowship

Our historians, scientists, novelists and poets point out to us the problems of our times, the increased speed of change, especially in our scientific knowledge; the extent to which remote and diverse people are involved with each other; the widespread dissolution of the established order; the sense of individual loneliness and hunger for community. The developments of our age produce an unquestioned need for "a creative fellowship of mankind."

Our schools should have as their chief purpose the education of students for social awareness that will prepare them as adult citizens to contribute to the welfare of their communities. The importance of this emphasis in education is more apparent now than ever before. The increased body of knowledge, and above all, the necessity for responsible behavior in this nuclear age, place upon all of us a serious obligation to foster and promote this new emphasis in education.

The contribution of community agencies

By Nathan E. Cohen

The question we are discussing here is a complicated one in that it involves many variables, some of which tend to be in conflict. First, what do we mean by a responsible individual? Some would tend to correlate "responsible" with "adjusted." Others, however, would raise the question as to whether we have tended to make of a theory of adjustment a philosophy of life, perhaps even a *substitute* for a democratic philosophy.

For example, if we take the description of "a well-adjusted person" simply as "one who holds a job, does not get into trouble with the law, has a reasonably good marriage, enjoys the usual leisure time pursuits commonly available to his group, and is free of anxiety and symptoms which would prevent fulfillment of one's usual round of duties and commitments," are we describing a responsible person in a democratic society? May we not also be describing a conforming person? In brief, can we approach the problem merely in terms of the individual and his needs, or must we also take into account the needs which a democratic society has of the individual? I like to think of the problem of needs within three dimensions: the physical, emotional and intellectual needs of the individual; the needs of the society of which he is a part; and the social institutions required if the individual is to meet his needs in a way beneficial both to himself and the society.

We are discussing here those social institutions which deal with education for effective living, namely, the family, the school and the community agencies. Again, their concern is not merely for the adjustment of the individual in the narrow sense of the term but also for preparation for citizenship in a democracy. So these agencies, too, must be clearer about the goals of a democratic society, and the social roles in reaching them expected of the individual and the group.

In a democracy we accept as a primary value the dignity of the individual and his inalienable right to life, liberty and the pursuit of happiness. These are ultimate values, or direction-setters, which we should be constantly striving to attain. Important in the attainment of them, however, is *how* we strive: that is, the ways in which we try to achieve these goals, as individuals and as groups. For how we arrive there may well determine whether or not we have really achieved them.

We have learned that citizenship in a democracy means not only rights and privileges, but also duties and responsibilities to one's fellowman and the various groups and institutions through which we function. True, we want individuals who are independent as contrasted with dependent, but we also know that in a democracy an individual is not fully prepared for citizenship unless, along with the sense of inde-

pendence, there is also a healthy understanding of interdependence.

This brings us to our basic question, namely, how can we develop individuals who both understand interdependence and have the ability to think and act independently? How can we help our children identify sufficiently with our mores, traditions, customs and legal structure to be able to function within society as it now operates, and yet not destroy the critical faculties through which they can help contribute to change?

How is freedom used?

Perhaps a clue to the answer can be found in the fact that whereas independence is an individual dimension, interdependence is a group concept. This would mean that we must take into account more than the individual psychological dimension in our dealing with the problem. There is also the sociological dimension, not viewed as separate and apart but rather in close relationship. In the past several decades we have focused primarily on the individual dimension. We have tended to view the problem of independence and responsibility as relating to the parents' ability to allow the child's growth toward independence.

The entire emphasis has been on freedom from authority as symbolized by the parent, the teacher and other professional workers with whom the child comes into contact in the community. We have tried to help the parent and the professionals move from the role of authority, either legally or culturally built-in, to a more democratic relationship. This is an important development but represents only part of the total process. The purpose of freedom from authority is to help the individual learn how to use the freedom of making choices—a process essential to a free society. Our emphasis, however, has been so much on freedom from the adult as a symbol of authority that we have tended to neglect those factors out of which a choice must be made.

An example may be helpful in develop-

ing this point. Many parents in the suburbs are plagued with the problem of the junior automobile license. The license permits the 16-year-old to drive during the daytime in the suburbs. The law indicates that the car can be used for school functions of an educational nature. The parent quickly gets caught up in the pressure from the adolescent to allow him to use the car at times that are not permitted by law. Some parents in the community are quite flexible in their interpretation of the law. Furthermore, the adolescent group in which the youngster functions has developed conflicting norms on the matter.

The situation, however, is one where freedom from the authority of the parent does not free one from the fact, namely, a law. Educationally the discussion should not be on the level of the good or bad parent, but rather on a good or poor law. Not only the individual adolescent, but also the group, through organized channels, should be presented with the facts about the law and why the law came into being. The young person also should learn that in our society there is a moral question behind every law and that laws reflect our basic values. The moral question behind this particular law should be identified and discussed. The freedom of choice is not breaking the law but in doing something about having it changed if, after a knowledge of the facts, it is the young person's considered judgment, and perhaps that of his parents, that a change is desirable. The important point for us is that we are dealing with more than the psychological relation between parent and child. Also involved are his group affiliations, the conflict of norms and values, and the welfare of other groups and people with whom he may have no personal connection whatsoever.

An over-simplified theory

There must be developed as good an understanding of social institutions and their meaning for society as there has been for personality development. Because of the one-dimensional emphasis in the past, we

have tended to see the individual as the entrepreneur who could build within himself through early childhood relationships a super-ego structure that became a constant yardstick for right and wrong. It is too simple a theory and is based on the concept of a static society.

In brief, we can never divorce the individual from his social institutions and their constant impact on him. Individual personality is important, but if there is a social problem of real magnitude we can be sure that the problem of group norms is involved. During the war, in concentration camps, and in the McCarthy period of violent attack on civil liberties, we found that many individuals who had functioned well and decently in less extreme situations lost their sense of independence and social responsibility under stress. They succumbed to various pressures and equated existing mores with morals, losing sight of the basic precepts by which mores must be constantly evaluated.

Inner and outer forces

Some concepts are emerging from American sociology which may give us some leads in discussing the relationship of the inner and outer forces which regulate individual behavior. Let me present them in the form of questions.

1) Do we have a sufficient understanding of the youth and adult cultures in our society to help youth in the preparation of their future roles?

2) Have we accentuated a conflict for youth by emphasizing the humanistic values in the youth culture without acquainting them sufficiently with the gaps in such values in the adult culture? In connection with this, can we achieve our goals by emphasizing humanistic values for youth without taking greater responsibility for working with the adult culture to change its attitudes and values also in a more humanistic direction?

3) Does our emphasis on a continued experience in one type of group provide sufficient preparation for the various roles

one must learn to play, and the varied values which one will encounter?

4) Are our organizations and groups overprotective, with greater concern for conformity than for stimulating creativity and adventure in new ideas? In this connection, should we expose our youth to the value conflicts which exist in the organizations between board, staff and community?

5) Do we emphasize loyalty to the group to the extent that youth finds it difficult to maintain identification with more than one group?

6) In our zeal to emphasize group process have we lost sight of the value of program content at different age levels? For example, as we move up the age scale, groups organized around a specific purpose of an educational, religious or cultural nature may have special value.

What is our objective?

Several years ago I took my two sons to a Memorial Day parade in a Westchester community. First in the parade came the American Legion white post, followed by the American Legion Negro post. Then came the Veterans of Foreign Wars—white post—followed by the Veterans of Foreign Wars—Negro post. Next in line were the Catholic War Vets, followed by the Jewish War Vets. Bringing up the rear of the parade were the bands of the elementary and high schools. In both of these bands Negro and white, Jew and Catholic and Protestant all marched together. Running through my mind was the question—which is the front of the line and which is the rear? Are we preparing our children to reach the front of the line? If so, aren't we going about it the wrong way in our schools and community agencies? If our goal is to make the rear of the line our real objective, isn't the front of the line quite confusing to the young people? Furthermore, if the rear of the line is our real objective, how much effort do we put into teaching the youngster not only stated goals but also the reason for the failures and steps which might be taken to correct them?

Some people may say—horrors, doesn't this get you into social issues? Yes, it does, both into moral and social issues. I know of no better way, however, for children to learn social understanding, to sharpen their moral values, to learn social responsibility, and to develop independent thought and action than through the realities of life. Thus it becomes necessary to face the gap between ultimate democratic values and the realities of the present day climate.

Taking stock

Let us take stock. We are still suffering the after-effects of a war period. The unity prevalent during the war has given way to sharp political, economic, social and religious differences. We are living in a nation which enjoys the highest standard of living. On the other side of the ledger, however, is a more than average rate of suicide, divorce, delinquency, emotional maladjustment and alcoholism. Our children are also feeling the pressures of a huckster age. Education is giving way to a public relations mentality with a bastardized methodology born of education as a mother and begotten of vested interest as a father.

Automation is upon us, pointing up even more sharply the gap between our technical skill and our ability to make similar progress in the area of human relations and social values. We are suffering from the separation, in the last several decades, of science and values. Science can tell us "what is" but not what "should be." Knowledge cannot be an end in itself and in a democracy it must always face the test of knowledge for what, and find an answer in relation to democratic goals and values. Democracy without science is lame, but without values is blind.

The cold war climate continues to create an atmosphere of uncertainty and insecurity, and pervades more and more of the planning for current and future situations.

The reaction to the Supreme Court decision on desegregation provides a spectacle which flaunts not only our moral but also our legal structure.

The climate is beginning to show some slight change in the area of civil liberties, but our institutions still tend toward playing it safe, that is, toward conformity.

Questions for the agencies

Let us now look more closely at the community agencies dealing with education for effective living. Many of them have shown a trend of late to become so immersed in pathology and treatment that they have overlooked the fact that man does not live by psychology alone. Along with a healthy emphasis on interpersonal relations must also come opportunities for acquiring new knowledge, testing of new ideas, learning leisure time skills and training for community participation.

Community agencies must begin to take seriously the questions raised earlier in this paper. Unless the climate of the agency reflects an understanding of both youth and adult cultures, and their relationships, youth will not be attracted, satisfied or helped. We must learn to integrate our knowledge of individual behavior with the knowledge emerging from the social sciences.

The social climate

We must also keep in mind that community agencies do not function in a vacuum and tend to reflect the larger social climate. In a regressive climate they lose that spirit of adventure and creativity so essential in a democracy. The most important area for adventure and creativity is the realm of ideas. How creative and adventurous dare we be these days? How adventurous can professional workers be in the stimulation of new ideas and new knowledge? We know that the ego development of the child comes not only through identification with the parent, but also with the teacher, the social worker and the religious leader. If these leaders aren't adventurous and do little to create a spirit of inquiry in the realm of ideas for children, how can we expect other than a conforming generation?

Let us never forget that we control the climate and the channels through which the child receives sunshine or wind and storm. He will be as socially involved and socially responsible as we make it possible for him to be. If our homes, schools and community agencies provide an atmosphere of conformity and merely sharpen their techniques for successful adjustment to the status quo, we will develop conforming individuals who will be involved, but not socially responsible individuals within the context of democratic goals and values. Unless there are socially acceptable channels for rebellion, those who rebel may fight against the suffocation of conformity, but they may be rebels without a cause.

Democratic disciplines

The home, the school and the agencies can provide an excellent experience in democratic living if they see themselves not only as involved with personality development but also with training for citizenship in a democracy. In order to do this, they must provide a climate based on democratic rules of conduct or, as the late Eduard Lindeman called them, democratic disciplines. The following are several such rules of conduct as spelled out by Lindeman.

1) Perfectionism is incompatible with democracy. In a democracy, we can never expect perfect realization of ideals. In fact, the perfectionist is so busy selling his ideas that he cannot participate in the democratic give and take. Our aim is not perfection but rather "the ever enduring process of perfecting, maturing and refining."

2) The compatability of means and ends. "It implies that good human experience cannot emanate from a relationship in which one person commands and others obey, from situations in which one person or one group chooses the ends and thereupon uses others as the means."

3) Unity out of diversity.*

Unity out of diversity rather than unity

out of uniformity would be the true expression of democratic ideals, in that it recognizes the importance of difference and the richness and progress which can ensue from a process which permits individuals to express themselves rather than submerge their differences in uniformity.

4) The act of consenting and learning to live with decisions which go against you.

For Lindeman, self-government was not to be thought of merely as applying to the political arena but rather as an integral part of our daily life.

With these "rules of conduct" as a base, it is possible to draw a distinction between conformity and democratic group decisions in which each individual participates; between a leadership of the headman type and a leadership elected by the group; between difference as an end in itself, and difference which merges into unity and enriches the whole; and between the individual and group who utilize the group or community to further selfish desires and will not go along if their solutions are turned down, and the individual and group who have learned to live with decisions which go against them, if they have been arrived at democratically.

In order to be able to furnish channels for education along these lines, we as adults responsible for these institutions must be willing to brave the winds of the present climate.

In our hands

Children learn best by example. Only if we as parents, policy makers, professionals and citizens can demonstrate that we are able constantly to reevaluate our approach by critical scrutiny, and can develop the type of home, school and agency climate which reflects both social responsibility and independence of thought and action, will the problems we have been discussing be on the way to solution. In spite of their rebellion and striving for independence, our children have more of us in their make-up than we sometimes realize. As always, their future is in our hands.

*Shortly before his death, Professor Lindeman wrote a fine editorial on this subject, "Strength from Diversity," for the Spring 1953 issue of *CHILD STUDY*.

We might find it profitable to bring to the study of childhood the open, unprejudiced curiosity with which a child "studies" his parents

The candid eye

By Alan Gregg, M.D.

Let me try introducing here into the thoughts of those interested in child study some competitive considerations—in short, the threat of rivalry. Though child study might not seem to lend itself to such needling and such super-charging, it does. For the truth is, that the Child Study Association has a rival, a rival whose membership far exceeds that of the Association, whose motives are more deep and more constant. Indeed, on close appraisal it proves to be a menacing competitor whose methods are so diabolically effective that it can dispense with such things as organization, election of officers, and annual meetings.

The only reason this chief rival of the Child Study Association has not already been recognized lurks in the misleading vagueness of the English language. Take the word "insurance" for example. In English we say "health insurance" when we mean insurance in favor of more health. But fire insurance is written because we want more fires only in most unusual circumstances! In English when we want help we yell, "Help!" Then why do we yell, "Fire!" when what we want is water?

Thus, it isn't humility, but rather an unconsciously arrogant pride, fostered by ambiguous terms, that makes us parents, when we want to study a child, call the resultant activity, "child study." By what

right do we assume nonchalantly that the words "child study" mean the study of children by their parents? What kind of humility is it that ignores the importance of the study *by* children *of* their parents? If that kind of study hasn't any national organization with officers, committees, and annual meetings, then such an organization is about the only thing that the child study of parents hasn't got. Just because it isn't organized, should be no reason for withholding recognition from it. Every child in America can be counted as an enrolled member of that child study group—and since birth.

The motivation of every child student is formidable. It involves no less than the whole gamut of human motives, the whole aggregate of desires—for warmth, comfort, shelter, food, drink, companionship, and affection. Also, the membership of this unrecognized child study group is constantly growing and yet no membership drives are needed, nor committees. No leaders for this kind of child study need be found, nor long-suffering secretaries. No credos are needed in the cradle, nor policies for handling parents. There is no formulated "parent problem." In short, child study of parents is the one American activity that isn't over-organized. On the contrary, it is, I warn you, so cleverly practiced that it goes on unrecognized and underestimated. As

you know, the ultimate in sagacious administration is to get others to do what you want them to do and get them to think that it was their idea. Again, in the name of humility and candor, I feel obliged to tell you that we are clay in the pudgy fingers of these little potters who are born masters of child study—the child's study of his parents.

Now let me try to rescue this talk from the suspicion of being facetious by pointing out some serious facts about knowledge, facts that quite naturally underlie, therefore, what we rather vaguely call "study."

Our bewildering language

In English, bewildering language that it is, we use the verb *to know* as having two notably different meanings. I say "My dog knows me." But if someone tells me that Pasteur was born in 1822, I can reply, "I know it." In French, as contrasted with English, there are two different verbs for the two different kinds of knowing. So I would say, "*Mon chien me connait*" and *Je le sait*," if I am told the year of Pasteur's birth. The verb "savior" represents the latter kind of knowledge which can be spoken or written or put on a chart. But that is not the kind of knowledge which comes from experience, wordless and unformulated, such as my dog's knowledge of me.

Now the same important distinction can be drawn between the two kinds of studying. In one type of studying, the results can be told or written or charted. In the other form of studying, no words are needed. Yet sometimes conclusions can be drawn and even habits formed from experiences which cannot be put into words. Indeed, we should remember that there is the possibility of an immense amount of learning taking place without our being conscious of it, or our even being able to prove or show it, or explain it verbally.

When facts and ideas *can* be put into words—spoken or written—they can be spread and stored for an almost infinite range of readers, hearers, and historians. But the task of making such records, and

making them entirely authoritative and convincing, is truly difficult. I remember so well one day when I was trying to convince a Brazilian peasant that hookworms really do exist and are a cause of disease. I put some living worms under a microscope. His surprise on seeing them wriggle was sudden and lively. I was encouraged, and said to him hopefully, "Now don't you believe that hookworms exist?" "No, Senhor, I don't believe it." I exclaimed, "Why don't you? You can see them moving." "Oh, senhor," he protested wisely, "I see lions and tigers in the cinema, but they aren't there." Truly study and ways of knowing are too complicated to be expressed by but one verb: "to know."

The perceptive infant

The manifest advantage of being able to speak or write well should never be allowed to blind us to the many experiences that can never be put into words. Those of us who depend on words are inclined to forget that to explain or record something, you must always explain the unfamiliar by describing it in terms of the familiar, or at least explaining the less familiar in terms of the more familiar. Lord Balfour referred to "things that would be more easy to understand if they had not been explained." Such failure of communication usually takes place when the terms used in explaining are more complicated and unfamiliar than the thing explained. Now, as this may apply to child study, we should remember that infants do not have a storehouse of familiar experiences to draw on. They have to experience snow or water or lightning before the words for such experiences have meaning. Their very name—"infants"—means that they do not speak. But it pays us to bethink ourselves that even if infants are without words as yet, they are perhaps more sensitively and incessantly assembling and arranging their sensations and their experiences than are we, their seniors. In short, in child study we need to pay more attention to the nature of perception.

Now if the new or less familiar has to be told so often in terms of the old and more familiar in order to be widely and well communicated, we shall find that when we set out to record our experience of children, we adults drift conveniently into using the occupation terms of various specialists. Each of these specialists talks in his own jargon—the experts on growth, nutrition, gymnastics, games, physiology, sociology, education, learning, religion; and in many cases the rest of us don't understand this special jargon and terminology. Each of these specialties has its own language. Well and good—but not superb and best. The best would be to explain fewer things more simply and thoroughly and comprehensively.

What I want to see is a wider tolerance and encouragement given to the observers who remain tenacious, precise, eager to see and bear witness, even to what they cannot as yet explain, who follow the hardest

road of all-inductive reasoning from the facts to the generality, and not from a theory in the service of which facts are systematically deformed and misinterpreted.

I want to see more freedom and independence, and thus originality, in the choice of what to observe. The child who has no theories is blessedly free from ideas that will blind him to what actually happens. We need a similar freedom and originality in our study of him.

The charm and significance of the Child Study Association may turn out to derive from its openness of mind and freedom from the dominance of any *one way* of recording and explaining events in mere words. In brief, I would argue—about once a year—for our firing a twenty-one gun salute in honor of your beloved little competitors in child study who are steadily studying us, sometimes in mute desperation and sometimes in natural happiness and candid affection.

Moral choice and personal commitment

Assuming accountability for the outcome of one's actions
and allegiances is never easy. Today especially
we need all the resources of a great heritage

By Stephen K. Bailey

What is a responsible individual in our present world?

I suppose that a responsible individual in any age is one who has the will to live by the highest ethical standards he knows.

But this says everything and nothing, and really begs the two central questions which haunt all responsible conduct: first, what is right? and, second, if multiple obligations conflict, which ones deserve priority? (I suppose there is a correlative and somewhat subsidiary question: how does one

act responsibly without becoming obnoxiously self-righteous?)

If I were talking today about an unreal world where time, obligations, ambitions, fatigue, passions, selfishness, nearsightedness, fear, and the bewildering diversity of human aspirations and cultures were not competing or limiting factors, the job of defining responsibility would be as easy as it would be irrelevant. If all men were virtuous and rational, everyone would be responsible and the world, I suppose, would

live happily ever after. Either that or die of boredom.

As it is, responsibility is a rare and highly valued commodity. It is highly valued because we somehow sense that it is the key to our survival. It is valued also, because, if exercised with humility, it is a "many-splendored thing."

The burden of choice

But responsibility is rare. It is rare because moral choice is a terrifying occupation for most people.

Emerson, in his essay on *Fate*, said, "Great men, great nations have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it."

Professor Kirtly Mather, in the dedication to his book *Sons of the Earth*, put it in a slightly different way. This book, he said, is dedicated to "that unknown ancestor of mine who first considered the moral consequences of his own conduct and thus, having partaken of the fruit of the tree of knowledge of good and evil, was promoted from a paradise of contentment into a world of problems."

In some ways our world is infinitely more terrifying than that of the prehistoric savage. He may have cowered in his cave during an eclipse or a thunderstorm, but we have no place to hide. And because we have no real hiding place in this age of anxiety, we tend to use every political, material, psychological, pseudo-religious, and pharmaceutical device within our reach to mesmerize ourselves; to escape; to convince ourselves either that the rough cobblestones and land mines of the world do not exist at all, or that we can safely afford to ride over them "no handies."

Unfortunately, as Churchill has said, "Problems don't disappear by being ignored; they just gather steam until there is an explosion."

Responsibility involves choice; and choice is terrifying to man because he lives in a terrifying world. My own brief autobiography may be relevant. I was born in the

middle of World War I in which my oldest brother was killed. In 1931 my father, two of my brothers, and a number of close relatives were unemployed. My days as an undergraduate at Hiram College were lived against a backdrop of economic depression and world tension. In the summer of 1937, after graduating from Hiram, I studied at the University of Heidelberg in Germany and saw the degradation of the human spirit and the release of animal passions consciously stimulated by the Nazi regime under Adolph Hitler. My two years at Oxford University, from the fall of 1937 to the fall of 1939, were lived under the pall of the Spanish Revolution, the Japanese invasion of China, the effective collapse of the League of Nations, and the growing certainty of a second international tragedy in a single generation. That tragedy hit in September, 1939, and during most of the next five years I lived in a world of stark tragedy and incalculable destruction. The names of Peter Moore, Holt Green, Lynn Farish, Charlie Reynard, Tibor Kastellyi, and Henry Page — to name a few — mean nothing to you. They are the names of close friends of mine whose lives were snuffed out during World War II. In 1945, after three years in the Navy, away from family, friends, and normal professional habits, there came a painful readjustment to civilian life. This readjustment was made possible in part by a feeling that perhaps mankind had learned sufficient lessons so that the ridiculous and tragic waste and suffering of war might not happen again. Our hopes were temporarily buoyed by the organization of the United Nations. Within a year and a half those hopes had been dashed against the rivets and plates of the Iron Curtain. Five short years after the end of World War II, the distant hills of Korea echoed with the age-old sound of man's inhumanity to man.

We still live in a world of thundering passions — national, economic, racial, and personal — and who can say when these will subside?

Dwarfing all other fears is the fear of

nuclear destruction. If in these apocalyptic days a series of nuclear explosions should suddenly destroy all human life, it is small comfort to recognize that the material universe would remain almost totally unchanged. Astronomers may comfort themselves with the thought that distant stars would still hurtle down the dark corridors of space; that the sun would still light the barren craters of the moon.

But in one small eddy of the cosmos, there would be no one left to ponder or to care. There would be no love, no poetry, no art, no science, no beauty, no feeling. One of the experiments of nature's God would have ceased to exist. A tiny island of warmth would have been submerged in an impersonal sea heaved by a desolate wind.

Whereas saints and heroes have frequently denied that their own individual lives were of ultimate value, they have consciously sacrificed themselves that others might live—and live more abundantly. Few would deny that the survival of the human race is one of the ultimate concerns of mankind. And for the first time in history, that ultimate concern is an immediate issue.

The complexity of the issues

The reluctance to assume responsibility in the face of these terrors is understandable; but even when the willingness is there, the means seem lacking. Man feels himself helplessly tossed by tremendous, seemingly impersonal forces in his social, political, and economic life. Sparks of creativity and self-direction seem increasingly drowned in a sea of technology, canned advertising, and economic, military and political bureaucracy. The issues seem too complex to understand. They seem both too intimate and distant to grapple with.

And, of course, all these twentieth century terrors have been superimposed upon the perennial, intimate, poignant terrors which have beset man since before the days of Job.

Five years ago, I watched my own father, whose life was certainly as rich and as blameless as that of any man in my knowl-

edge, wither away for six months in the incomprehensible pain of cancer. The question posed itself then, as it poses itself every day in the year to millions of human beings, how can there be justice or love in the universe to permit of such things?

We search with bewilderment for explanations and answers and finally, in despair, echo the plaintive admission of Lord Tennyson:

"But what am I?"

An infant crying in the night
An infant crying for the light
And with no language but a cry."

Even when we try to counter these proximate despairs with well-intentioned actions, social programs, and crusades of domestic and world reform, we often come to a more ultimate despair. By legislative or executive fiat, we free the slaves, give self-government to the subjugated, succor the oppressed, and redeem the dispossessed. We then live to question whether in the process we have not made man more miserable than he was before. We find that the hungers, prejudices, and discontents of mankind are infinite. We find that the human soul forms its own prisons when the artificial ones have been removed. And these intimate prisons are in one sense the most terrifying and ineluctable.

Substitutes and sedatives

How much freedom can man stand? This is the question posed by Dostoevski in his chapter on "The Grand Inquisitor" in *The Brothers Karamazov*. Can man live without miracles, mysteries and authority—the great diversions from, and substitutions for, personal responsibility? In the course of evolution, is man still too much of a child to survive in the disarranged nursery of his own passions, desires, and baubles?

Surely it is an act of faith to believe that he is not.

I suppose that a number of philosophical deductions could be drawn from this dismal evidence. As a matter of fact, they have been.

One deduction is reflected in Existen-

tialism: Jean Paul Sartre's contention that man's actions and aspirations are nothing but a series of absurdly futile efforts such as those of an insect fallen on its back.

Other deductions are inarticulate, but are reflected in escapism, in gadgetitis, in scapegoat-ism, in romantic do-good-ism, in peace-of-mindism—in everything, it seems, but responsible personal conduct.

We preach to our Southern neighbors, but ignore the discrimination in our hearts and neighborhoods. We berate France in North Africa and England in Cyprus, but rationalize our miserable administrative practices in American Samoa, or our political "shell game" with Alaska and Hawaii. We demand new schools and vote against increased taxes. We condemn the dirty politician, and then sit comfortably back in our easy chairs watching the \$64,000 question while a party caucus (in which we could participate) is being held two blocks away. We condemn McCarthyism and then hide the *New Republic* under *Newsweek* when the boss comes to dinner. We soothe our disturbed minds with "positive thinking" and our disturbed public policies with the balm of spiritual vagueness. We vote for the great and dangerous simplifiers who hold out easy solutions to complex questions; or, who promise to let us get back to Ed Sullivan while Madison Avenue figures out a verbal sedative for our cosmic and political migraines.

What are our assets?

We paralyze our wills at the very point in time when courage, steadfastness, and hard thought are the very conditions of survival.

How can this paralysis of the will be overcome? That, I suppose, is our fundamental question. The answer is not easy but I think it is possible.

The first part of the answer is to tell the other side of the story. We have no incentive to be responsible unless we check the asset side of the ledger as well as the debit side. We must take account of all experience, not just part of it. We must take account of

the reality of love in the world; the self-sacrifice of saints and heroes; the sublime patience, faith, and radiance of an eighty year old father dying of cancer; the richness of friendship; the thrill of the dedicated search for truth; the compassion of the well for the sick, the strong for the weak; the sense of impatience with evil; the conscious striving for the good life and the beautiful object.

The long road

Three short years ago I was at the dedication ceremonies of a new wing to the Middlesex County Hospital on Crescent Street in Middletown, Connecticut. The wing was built with money obtained from volunteer subscriptions—\$750,000 in an area of less than 50,000 people. The road to Crescent Street, Middletown, is a long road. It stretches from pre-Christian Buddhist temples of mercy, through the barren gorges between Jerusalem and Jericho, past the pilgrimage monasteries of medieval Europe, past the English leper homes of St. Bartholomew and St. Thomas, past the 17th century Soldiers' Hospital in the colony of New Amsterdam, past the Philadelphia General Hospital of Thomas Bond and Benjamin Franklin—in short, past every building created by human compassion to care for human suffering.

Middlesex Memorial Hospital was built by people who hypothesized that love, intelligence, and will can do something about the terrors of the world.

Personal incentives

If you wish to establish personal incentives for responsibility, I suggest a simple exercise. In a few days, when the forsythia is in bloom—or in the evening, when the factory smoke has evaporated and the stars look down from a friendly distance—take your youngster by the hand and walk with him out of doors in silence. If the two of you are really silent and really observant, you both will understand why life is infinitely precious—and what we risk losing if we are not responsible.

And in the course of your evening walk you may discover something else. You may discover the religious foundations of all responsible conduct. For all of the great religions of the world are based upon the compulsive need of man to make friends with a universe that seems superficially either hostile or impersonal.

Letting the glory through

Once eighty years ago, a small boy and the person he called his Auntie took such a walk in the evening. The town was North Scituate, Massachusetts. The religious environment was hardshelled Baptist. The boy's family was poor in material things but infinitely rich in things of the spirit. The dark attic of the boy's house was pinpointed with what they called "leaky holes"—where the nails had rotted out and the rain dripped in, but where on a sunny day little bits of sunlight peeked through. One evening the five-year-old boy and his Aunt Sarah walked in the fields and for the first time the young boy noticed the stars. Suddenly overcome with the beauty of the night, the boy pointed toward the sky and cried, "Oh Auntie look at all the leaky holes to let the glory through!"

That boy was later my father. As he grew up, his theology changed, but his reverence did not. This reverence was the well-spring of his responsibility. At the age of 77, completely untutored in politics, he spearheaded the successful movement for civic reform in Worcester, Massachusetts, which destroyed more than a generation of corruption. Father did this because he saw life not only at it was, but as it might be and should be. He did it because he remembered the words of an ancient prophet. "What does the Lord demand of thee but to do justice, love mercy, and walk humbly with thy God?"

A mighty heritage

I should count my own life successful if it could be even a tiny "leaky hole" to let *his* glory through. For what my father reflected in his life was the religious and

ethical heritage of man's history. Carl Becker summarized this heritage beautifully in his book, *New Liberties for Old*:

"To have faith in the dignity and worth of the individual man as an end in himself; to believe that it is better to be governed by persuasion than by coercion; to believe that fraternal goodwill is more worthy than a selfish and contentious spirit; to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it; to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men rather than to serve the interests of those individuals and classes whom fortune and intelligence endow with temporary advantage—these are the values which are affirmed by the traditional democratic ideology. But they are older and more universal than Democracy and do not depend on it. They have a life of their own apart from any particular social system or type of civilization. They are the values which, since the time of Buddha and Confucius, Solomon and Zoroaster, Plato and Aristotle, Socrates and Jesus, men have commonly employed to measure the advance or the decline of civilization, the values they have celebrated in the saints and sages whom they have agreed to canonize. They are the values that readily lend themselves to rational justification, yet need no justification."

This heritage is the responsible man's most powerful resource in the present world.

Commitment—the vital step

Once the incentives for, and the resources of, responsible conduct have been identified, the final step is clear. The step is courageous commitment at every point of possible action. This necessarily starts with one's self, but eventually it must extend in concentric circles until it embraces all mankind.

All of us, in Niebuhr's phrase, are "children of light and children of darkness." Perhaps the darkness is overwhelming. But this is not a certainty, and to assume at this point that the battle is lost is in itself irresponsible.

If the risks and dangers and obstacles are great, so are the opportunities; and so are the resources of love and reason and courage.

One final word. Those of us who are concerned with public affairs and public policy are under no illusion that we are anything but putterers in the garden. We cannot make the garden grow. We can only help create the conditions of growth. It is what St. Francis called "our brother the Sun" and "our sister water"—what some theologians call Grace—that make the seeds actually burgeon.

Personal responsibility comes down ultimately to a conscious attempt to be worthy of that Grace—what Whitehead referred to as the sense of partnership with and in the process of creation.

I suppose that what I am saying is that the responsible man must turn inward and upward before he can turn effectively outward.

It is perhaps fitting to close with Sigmund Newmann's story about an impatient father and a perceptive son. Dad was engrossed in a magazine. His son was badgering him with questions and irrelevancies. Finally, in order to keep the son quiet, the father ripped out of the magazine a map of the world. He tore the map into dozens of tiny pieces, threw the pieces on the floor, and told the son to put the puzzle together. The father figured on at least an hour's peace. In about three minutes, the son nudged his father's elbow and said, "Look, Dad, there it is." The father looked down and saw the map of the world in perfect order. Astounded, he asked his son how he had done it. The boy replied, "That was easy, Dad. On the other side of the map was the picture of a man. I simply put the man together and the world came out all right."

CSAA to publish new parent education bulletin

Since the magazine *Parent Education* was discontinued, there has been no effective means of communication in the parent education field. At the same time, parent education activities have greatly increased and more than ever it is necessary for those working in the field to have knowledge of what is going on elsewhere.

To remedy this situation, CSAA has decided to publish a parent education bulletin as a service to the field. Its purpose is to report significant new parent education programs, new publications on method, dissertations, studies and research projects, outlines and guides for study groups and leaders, institutes, workshops, meetings and other announcements.

To assure the widest possible coverage of news from all parts of the United States and Canada, prominent leaders in the field have been asked to serve as contributing editors. Those who have kindly agreed, at the date of writing, to do so are: Dr. Ernest G. Osborne, Professor of Education, Teachers College, Columbia University; Dr. Ralph H. Ojemann, Parent Education Chairman, National PTA; Mr. Edward Linzer, Director, Education Program Service, National Association for Mental Health; Dr. Alice Sowers, Director, Family Life Institute, University of Oklahoma; Mr. Edward V. Pope, Extension Specialist in Child Development and Parent Education, U. S. Department of Agriculture; Mrs. Gertrude Pollak, Director of Family Life Education, Family Service of Philadelphia; Mrs. Marguerite Brown, Institute of Child Study, University of Toronto; Mrs. Kay Calder, Director, Parent Education, Mental Hygiene Institute, Montreal, Canada; Milton Babbitz, California State Department of Education.

The *Parent Education Exchange Bulletin* will appear five times a year—bi-monthly except during the Summer.

What should—and should not—be expected of the church

By Robert McAfee Brown

I cannot speak simply about “religion” in connection with responsibility. Religion is always manifested in some concrete, specific form, and the religious tradition from within which I speak is that of Protestant Christianity. I hope, however, that much of what I say on this topic (though not all of it) could be said within a Roman Catholic framework, and I am sure that a large part of it can be said in terms which are consistent with Judaism. But I shall not pretend that these three faiths are the same, or that they can be reduced to some common denominator, or that the differences are unimportant. From within my own tradition, I prefer to use the word “church” instead of the more cumbersome phrase “the institutions of religion,” and when I use the word “church” I hope that those of you who are Jews will be willing to think to yourselves the word “synagogue,” when the context makes it appropriate. So I am really going to deal with “the relationship of the *church* to the development of the responsible individual.”

I want to begin by pointing out some of the things which you should *not* expect the church to do. If some misconceptions can be cleared up at the start, this will not only

serve to allay some of the apprehensions you may have about listening to a clergyman, but also point in the direction of what the church can do and should do. Let me suggest five things which we should *not* expect of the church, in dealing with the common problem which we are discussing.

The church and current values

1. The task of the church is not to be the agency which fosters “moral and spiritual values.” There has been a lot of easy talk in America in the last decade about these moral and spiritual values, which people seem all of a sudden to have discovered as a convenient gimmick for keeping our western world stable. Moral and spiritual values have become a Good Thing. And what is more natural than to say that in the highly complex job of engineering the success of western civilization, this job of inculcating moral and spiritual values has been assigned to the churches? “Here are some values,” we are told, “which are significant. Now you churches buttress them for us!”

People in high places, from J. Edgar Hoover and Vice President Nixon on down, assure us, for example, that this is the best way to defeat communism: “Send your chil-

dren to Sunday School, because this will help undermine atheistic communism." But when you try to define or find out what these moral and spiritual values are, in our day and age, they turn out to be either exceedingly general and vague on the one hand, or all tied up with a kind of super-Americanism on the other hand. They will bring us peace of mind, release us from negative thinking, help us to rise in the business world, or save our civilization, our nation, our way of life.

I must not pursue this theme in detail, enticing as the temptation is. But I must point out that the "return to religion" is too often predicated upon the idea that spiritual values are techniques for manipulating the will of the Almighty and enhancing our own social status. They offer a shallow and precarious kind of security, which is measured in terms of getting rid of ulcers and securing salary raises, rather than in terms of the assurance which comes from believing with St. Paul that "whether we live or whether we die we are the Lord's." No—the church exists for more than simply to give a kind of cosmic foundation to the "values" of western civilization.

The parents' part

2. It is not the task of the church to "create responsible individuals" in such a way that parents are exempted from a similar obligation. There are a surprising number of parents (as any priest, pastor or rabbi can tell you) who say in effect to the church, "You make my child religious, you make him a responsible person. That's your job." This is particularly true of parents who never darken the door of a church themselves. They turn the child over to the church, expecting the church to do for the child in one hour a week what they themselves make no particular effort to do in the remaining 167 hours of the week.

This may be a very telling tribute to the divine nature of the church, but it represents a pretty inadequate grasp of the human limitations of the church, and of the role which the parents themselves must

play, along with the church, in the development of responsible individuals.

The church's primary task

3. These comments make it necessary to issue the warning that perhaps the creation of "responsible individuals" is not the first and primary task of the church. That it may be *one* of the tasks of the church I am cheerfully prepared to concede, and that it is a *byproduct* of the central task of the church I am still more cheerfully prepared to concede, and even urge—but that it is the church's main task seems to me a question which is fairly open to debate. The church does not exist first of all to serve man, or to serve the task of creating responsible individuals, but first and foremost to serve God, and this is a point to which I must return. For the moment, I simply point out that we are being arbitrary if we decide to define the church's main job as the creation of responsible individuals, and then take the church to task if it does not carry out its mission in terms of our definition of that mission.

The community of faith

4. The church must not be conceived as merely a *plus*-factor, desirable but not essential, in the life of a "religious" individual. One of the most difficult hurdles to overcome in talking about the church is the assumption that religion is a private affair, nobody else's business, "what a man does with his solitariness," in Whitehead's famous statement which nobody ever bothers to examine in context. Not so. The whole thrust of the Judaeo-Christian tradition has been in the direction of community, togetherness, sharing. The community of faith which is the church never comes just as an optional addendum to faith. It is inextricably involved in authentic faith. Judaism, the religion of the *people* of God, has always emphasized this. Catholicism has been recovering this sense of the corporateness of the holy catholic church, as is emphasized in the churches in the liturgy for Holy Week, which seeks to give more participa-

tion to the laity in the worship of God. And Protestantism, as it is recovering its Reformation heritage, is giving more and more stress to "the priesthood of all believers," a phrase which means not that every man is his own priest, but that every man is priest to every other man. Thus, if we are going to talk about the church, we are not talking about an expendable luxury in Jewish or Christian life, but about something which is absolutely central.

The law "beyond the law"

5. The church does not exist to lay down divine *dicta* by means of which precise answers are given to all questions. At this point, certain Catholics may want to part company with me, as well as a good many sectarian and fundamentalist Protestants. But my point is simply this: The church at its best does not represent an oracle through which the final answers to particular problems are given. It is not here to legislate the details of morality, to impose a set of standards which must be followed arbitrarily in order to insure salvation. It cannot come up with panaceas and easy solutions, though it is always tempted to do so, and frequently succumbs to the temptation. It seems to me the Old Testament prophets, the entire New Testament, and the Reformation all represent attempts to get beyond that conception. If the church does lay down a law, it is a law which as Reinhold Niebuhr has said is "beyond law," the law of love. We cannot prescribe just how love is to be applied in every given situation. We must finally affirm, in the dangerous but true words of St. Augustine, that the Christian has before him only the commandment, "Love, and do as you please," Augustine's point being that if you truly love, what you please to do will be consonant with what love demands. At all events, we can rightly be suspicious of the church which tells us all the precise limits of morality, whether in terms of "Don't drink, don't smoke," or in terms of a harsh and loveless legalism, or in terms of four rules for success which bring guaranteed results.

Those comments, then, represent some of the clearing of the ground which is necessary, if we are to say anything creative about the role of the church in the development of the responsible individual.

Defining terms

Let me now move on to a second major area of concern, which involves an attempt to define what I mean, in the light of my faith, by the "responsible individual." Only after having done this, can I proceed to a third major area, which is an attempt to relate the life of the church to the life of the responsible individual.

If we begin to pile up some synonyms for this term, here are some of the notions which emerge: the responsible individual is one who is reliable, who is trustworthy, who can be held accountable for what he does, who is answerable for his actions.

To whom are we answerable?

This is perhaps some help, but we need to go much further. For the question finally becomes, to what, or to whom is he answerable? To what or to whom can he be held accountable? In terms of *whose* will is he seen as reliable or trustworthy? Various answers have been given to such questions. I must suggest a few of them in order to make my point, and I hope that in doing so I do not create straw men.

Some people will say that the individual is responsible only to *himself*. "To thine own self be true," we are told, "and it must follow as the night the day, thou canst not then be false to any man." But will this really do? It sounds very stirring, but once again it is a quotation out of context. The words are spoken by Polonius, but Shakespeare never meant them to be taken as deep wisdom, for he puts them in the mouth of a doddering old fool. No—if I am responsible simply to myself, then this easily sets *my* self against *your* self, and we clash. This desired inner integration can set me at war with my fellows, and thus lead to outer disintegration.

Consequently, in reaction to this, others

tell us that the responsible individual is one who commits himself to *humanity*. Now this is a very noble aim, and has produced many dedicated and selfless lives. And one in my position must never be too quick to attack the sincere humanist, since he often puts the Christian to shame. And yet, I wonder whether man as such can be our ultimate object of loyalty. We are never responsible simply in terms of "mankind." It is always to *our* version of what mankind should be. We do not choose Hitler's version of what should be, or Machiavelli's, or Stalin's—and apparently at the latter point the Russians have come around to join us.

But the real danger of making humanity our ultimate object of responsibility is the danger of *conformism*. If we are trying to be responsible to society as a whole, then we are going to disagree with those who have a different goal for society, and those who disagree with us will return the compliment. Those who do not want to do it our way are termed "*irresponsible*." The pacifist is irresponsible, or the New Dealer is irresponsible, or the isolationist—whoever does not work along with us in helping to achieve our pattern is tarred with the brush of irresponsibility. If this seems to you a gloomy picture, think how prevalent this kind of protest will be during the presidential campaign next fall. Responsibility comes to be defined as conformity to *my* pattern and *my* goal, and irresponsibility is anything else.

Should allegiance be to the church?

There are still other people who define responsibility in terms of their own *religious community*. They will put this above self or society, and make the church the object of their final allegiance. Protestants, Catholics, sectarians, have all done it. On the face of it, this may sound fine—it is high minded, idealistic and selfless. But it is particularly important for a churchman to warn against this understanding of responsibility. For the church too is subject to temptations, to putting its own aims first, and the aims of God second; to becoming

corrupted by power and deflected from its purpose. The allegiance of the individual to the church must always be a critical allegiance. He must be prepared to criticize, out of love.

The ultimate loyalty

So that in whatever terms we try to define that to which or to whom the individual is to be responsible, we find that there are dangers. Every one of these factors in terms of which responsibility can be understood, is in danger of becoming an idol. No responsible individual, in the full meaning of that term, can ever be adequately defined in these terms. He cannot be defined except in terms of the one to whom he is ultimately accountable, and before whom he stands ultimately responsible, God alone. Every loyalty save loyalty to God must remain a partial loyalty. Responsibility to every human idea and institution must be seen in the light of final responsibility before God.

This fundamental fact has been expressed in many ways, in many traditions. It is most perfectly expressed, perhaps, in the first of the ten commandments, "Thou shalt have no other gods before me." It was expressed by the Westminster Divines in the 17th century in the ringing phrase, "God alone is Lord of the conscience." The activities of the Free Churchmen in England gave birth to the description, "the nonconformist conscience." Because of their fidelity to God, they were unwilling to bow the knee to anything else, and this meant that they stood against injustice with courage and spirit, in a way that, measured in terms of social results, was eminently responsible.

Thus my thesis is that to be responsible to God is to be released to the possibility of *true* responsibility to self, society, church and all the other partial loyalties.

We must not define the responsible individual in terms of any of these partial loyalties (which are legitimate so long as they remain partial), but only in terms of this one final loyalty and responsibility to the living God.

Now clearly we will not arrive at a kind of party line definition of what we mean by the living God, though I do want to make it clear that there are many people who, in John Baillie's phrase, serve God with their hearts while denying him with their heads. For those of you who define your faith in terms of the synagogue, I mean God as seen in and through the Torah. For those of you who are Christians, I mean God as seen in the face of Jesus Christ. For those of you who are neither Jew nor Christian, I simply cannot offer a definition of God which will convey what *I* mean, and still satisfy you. If you do not believe in the God to whom the church witnesses, at least I can suggest what one who *does* so believe sees to be the church's task with regard to the responsible individual. I have to stand by my faith at this point if I am to be honest, as I turn to this third major area of my talk, and attempt to show how, in the light of this particular understanding of the responsible individual, we can understand the role of the church.

Let me suggest then, rather briefly, to open up areas rather than to exhaust them, four places where it seems to me that the church makes a contribution to the development of the responsible individual.

The human's response to God

1. First of all, the church, when it is true to itself, can help all persons to see that *life is lived in terms of response*—response to the initiative and prior activity of God. The Church is not offering a "God idea" which *it* has created; rather the church is living a life of response to the God who has created *it*. The church comes into existence because God has done something. He seeks out the Hebrew people, moulds and shapes them into a community whose mission is to acknowledge Him and live life in terms of His will. They do not claim to have discovered Him; He discovers them. He seeks, and they respond. The Christian community understands itself in the same way: God seeks, and for the Christian is preeminently seeking men out in His act of sending Jesus

Child Welfare League sponsors book

A new publication of note, sponsored by the Child Welfare League of America, is *The Emotionally Disturbed Child*, a posthumous collection of essays by Dr. Margaret Gerard. For anyone interested in understanding and helping disturbed children through psychoanalytical insights, the book offers a clear and concise presentation of the theory and practice of child analysis, plus several detailed records of child patients' sessions with the therapist. The calibre of these essays establishes the lasting value of the contribution made by this gifted young psychiatrist before her untimely death.

Christ to live among men. And the Christian community comes into being as the response of a tiny group of people to God's concern for them, demonstrated in the life, teachings, death and resurrection of Jesus Christ. The whole of Jewish-Christian faith, then, is a life of response to God's prior initiative.

Now it does not seem to me at all far fetched to suggest that there is more than just an etymological connection between response and responsibility. The responsible individual is the person who has responded to the living God, who realizes that God is concerned about him, and about all men, and who tries to live a life understood in terms of that fundamental fact. And the church exists to witness to this — to the amazing fact of the divine initiative in seeking men out. This is the orientation in terms of which life acquires its richest and fullest meaning. That is the first thing.

The importance of fellowship

2. But we must immediately go on to a second thing. What has been said so far might seem to suggest that there is a private individualistic relationship between a person and God. But the very fact that *the church is a community*, a fellowship, exists to challenge this fact. This is part of the magnificent heritage of Judaism to our age—its emphasis upon the fact that God

chooses a *people*, not just individuals. The significance of the life of the individual is to be found precisely in the fact that he is no longer just an individual—he is part of a community. Both the Jewish and Christian heritage stress that while we are to love God, we are also to love our neighbor, and Jesus makes clear that the second commandment is just the same as the first. The church, then, stands for the fact that the responsible individual is a person in relationship to other persons, not off by himself.

This is true, on the one hand, *within* the life of the worshipping community itself. At its best, the church is what can be called a community of grace, which is to say that it is a community where people can see and recognize themselves for what they are—men and women who stand in need of transformation, and who, through the ministrations of the community, come to know this transformation through the forgiving and gracious love of God. The whole dimension of health and healing, of personal wholeness (which is what the old Anglo-Saxon word “salvation” really means)—this is at the heart and center of the life of the church. It does not need a theologian these days to remind people that the problems of anxiety, guilt and despair are real problems. And the church at its best witnesses to the fact that all men are involved in those problems, and that the resource of divine mercy and forgiveness speaks to precisely those problems. The church, then, is the community where it can be recognized that there is an equality—an equality of need—and that as all within it approach God praying for his forgiveness and pardon, so they are given the promise of that forgiveness and pardon. All men are one in community—both in acknowledging their need, and receiving the gift of God for the meeting of that need.

But the sense of belonging to community is not a possibility only within the fellowship of the church. For it is the task of the church to make this “new situation” available to *all* men everywhere. There are potentially no limits to the boundaries of this

community. If indeed God’s love embraces all, then it must be proclaimed and lived in such a way that all can know of it and themselves respond to it. If the church is a community that appears to be “set apart,” it can be so only in the sense that it is seeking the resources by means of which it can draw others into it.

The sense, then, that being a responsible individual involves community, is a second thing for which the church stands in the creating of responsible individuals. It says that the responsible individual must be set within community, and that it cannot be simply a private little exclusive community, but one which is concerned that all men find that response and responsibility are fully experienced only in communal terms.

The good news of acceptance

3. In the third place, the church has what is called, in traditional terms, a *priestly* function. That is to say, it is called upon to help make real for persons the power and promises of God. It is to mediate the love of God to men. It is called upon to help sustain men. If you reply that you do not see this happening very much within the churches, I must acknowledge the degree to which the church fails in its high calling. That is a legitimate indictment of the churches as they *are*, though not, I feel, an indictment of the church as it *ought to be*. Paul Tillich has stated this task in terms which avoid traditional terminology. The content of the gospel can be put in terms of such a statement as this: “You are accepted.” You are accepted, even though you do not feel that you are acceptable. You are accepted precisely in the situation of being unacceptable. The good news is just this, that you are not judged in terms of what you now are; you are accepted in spite of what you now are. All you need to do is to acknowledge your need.

Now I submit that this is not just an “easy out.” It is an understanding of our situation stated in the only possible way which can save that situation: you need not strive to be acceptable before you *are* ac-

ceptable. You cannot earn acceptance. It is a gift. And it is the priestly function of the church to make this amazing fact a fact in people's lives. This is the true reading of our situation—of our situation before God and before one another. This is the meaning of forgiveness, both in human and divine terms. And it is part of the peculiar function and task of the church not only to proclaim this but to make it real within its own life. Where this dimension of acceptance, of forgiveness, is a reality, then you have a situation where all sorts of new things can happen—where people can experience release from guilt, from fear, from anxiety, and find fulfillment for their lives. This creates the situation from which the responsible individual can live out his sense of responsibility.

The church must speak forth

4. But there is a fourth thing to be said. The church does not only have what I have called a "priestly" function. It also has what I will call a *prophetic* function. That is to say, it must speak forth in terms of what it understands to be the will of God for men. It must impress upon accepted persons (forgiven sinners, in traditional terminology) that demands are placed upon them. The church, at its best, can never be the supporter of the *status quo*. If you are accepted, you must in your turn be willing to accept others; if you are forgiven, you have, as a result of that experience, to be willing to forgive. And these things are hard. They are demanding. But they are part of the outgoing life of the church and the persons who comprise the church.

What I am trying to stress is that we can never stop simply with a kind of complacent feeling that in the community of the church we have received acceptance or forgiveness. When this has been real, it does not lead to complacency; it leads to outgoingness, vigor, action. It leads to the necessity of seeing how the law of love comes to bear, not only upon the church, but upon society. It leads to the imperative of ac-

tion, of concern for all men everywhere. It leaves the individual, and the community, with what Reinhold Niebuhr has called "the uneasy conscience."

The truly responsible person

Thus the person within the life of the community is thrust out *beyond* the community. He sees that there is nothing about which he can remain complacent. He sees also that the searchlight of judgment and renewal must be directed on the church itself. Certainly the churches do not proclaim and live this faith as they should. Very well, judgment must begin at the house of God. The point is that from this kind of context, *renewals are always possible*, both within the life of the church and within the life of the wider community of mankind within which the church is set. And this, I would take it, is the fullest understanding of the meaning of the "responsible individual," that he is one who is not just concerned about the interior state of his own soul, but about the state of all men; not simply with whether his neighbor's soul is pure, but with whether or not his neighbor has soles on his shoes. He becomes a responsible individual, not only as he lives within the community, but as the very character of that community's faith pushes him toward all men, in love and concern. If and as he responds to God, through the church, he must become responsible towards his fellow men.

Healthy tensions

So there must always be a kind of tension in the church and in the member of the church, between the priestly and prophetic vocations, between the promises of God and the demands of God. We need to be sustained, and we need to be spurred. And either dimension without the other creates difficulties. The prophetic strain alone can become harsh and loveless, while the priestly strain alone can become sentimental and mawkish. But where the two are related to one another, then, I submit, a situation has been created where we can

see the nurture and development of a truly "responsible individual."

I have placed my remarks mostly in the context of *you*, rather than of your children. I hope it is clear that the implicit connections are fundamental, even if not spelled out in detail. For it is only as some of this becomes real for you, that it will be communicated to your children. You can-

not very well pass along something that you do not really possess yourself. As has often been said, a committed life is not something which is taught, but something which is caught. Or, to put it in different terms, your task, in making responsible individuals of your children, is not just to show them something, but to share something with them.

Inner sources of responsibility

The child's growth toward maturity

By Peter B. Neubauer, M.D.

What does the term "responsibility" imply? Does the educator give it the same content as the sociologist, the priest or the psychiatrist? All relate responsibility to ethical and moral values, but the question arises whether we speak about the same values and whether we agree on the sources from which these values stem. Do we mean that the belief in a higher force brings about responsibility; do we relate it primarily to social experiences, or to the individual's innate nature?

Psychiatry most often discusses responsibility in connection with maturity, and therefore gives it a very specific frame of reference. If we accept the formulation that maturity is the ability to fulfill one's own capacities and needs, in coordination with social demands and obligations, then we broaden the study of responsibility to include three factors:

(1) the responsibility towards the self;

(2) the responsibility towards society;
(3) the capacity to coordinate both.

Such a formulation implies a balance, in which satisfaction of individual needs has to be integrated into the social and ethical value systems.

The topic we are here discussing is: "Inner Sources of Responsibility." This could be a misleading heading, since it suggests that external and internal factors leading to responsibility can be discussed separately. However, if we look at child development, we have to stress the finding that external sources *become* internal sources; that we slowly incorporate social demands into our personality by making certain demands of our own. Beyond stating that we want responsible individuals, it seems that we can make a contribution to the topic by pointing to the ways and means by which responsibility may be developed.

If it is true that our super-ego—our con-

science, the sum of our ethical values, our ability to resist those demands which may be anti-social—is developed through experience and that therefore the individual reflects within himself the society in which he lives, then we might have to change the topic of the discussion to: “Wanted, Responsible Society.” We might then try to organize society so that it would give the individual what he needs to fulfill his own capacities, and in such a form that this individual fulfillment would be coordinated with the needs of the group at large. Thus the individual would develop responsibility. Such a formulation, however, is insufficient, because it views society as an independent structure which is imposed upon individuals.

We have to recognize that there is a dynamic interplay; that the individual also forms the society; and that if we can develop responsible people, we will, in turn, have a responsible society. In such a society, the values which benefit the individual will not be in contradiction to the interests of the group. What we must stress is the need to understand the constant interplay between social and individual factors.

Developmental forces

In participating in a discussion of responsibility, the psychiatrist will look therefore at the child's development for certain answers. The more we are able to be concrete, to understand developmental forces at work, the more we will be able to achieve, and the less it will be necessary to be general and vague. I shall therefore try to point to certain factors in the development of the child, and to give examples of how we may approach the topic in this manner.

In the first few years of his life, we do not expect a child to be “responsible,” but as you have all heard now for many years, we hold the parents responsible for the child. This restates our previous point: that sources of responsibility lie first in the outside world and become slowly internal-

ized. There are several steps in this process. Very early, before there is any evidence that the child has social and ethical values, he has to learn to *delay gratification*. This is an essential predisposition for later responsibility. As long as we need immediate satisfaction, we cannot consider the needs of others and we are not able to plan so that such needs will be taken into account. “Total” gratification therefore seems to interfere with social development.

Helping the child toward maturity

To help maturation the adult gives or withholds gratification in such a way that the child learns to give as well as to take, to deny himself for the sake of others. He has to learn to know that we live in a world where we can't always have what we want, that we have to share and to give. In addition, it seems that certain frustrations and struggles and efforts stimulate maturation. The ability of parents to love, therefore, must include the ability to make demands. One without the other—love without demands, or demands without love—may interfere with social development.

A second step occurs between the ages of two and four. After the child is able to postpone the demand for immediate gratification, he has to learn to take care of his own body. This again appears to be a simple step, but nevertheless, it is an essential prerequisite for the development of responsibility, for the ability to *take care*

Marshall Field awards

In the belief that we in America “have not devoted a large enough portion of our national resources in manpower and money to the professional fields which serve children,” Marshall Field recently announced the formation of Marshall Field Awards, Inc., a non-profit organization which will give awards in recognition of “fundamental and imaginative contributions to the well-being of children.” Six to nine awards of \$2000 each, plus a scroll and statuette, will be given annually to individuals, organizations and communities which have made such contributions in the fields of education, physical and mental development, social welfare and communications. The first awards will be made this year.

of one's self precedes the ability to take care of others. In the light of the discussion today, this needs to be stressed: "Outer" sources of responsibility will fail to have an affect unless these two steps have been taken. The child's ability to control his motions; to speak; to express his wishes; to keep clean—all these lead to the ability to control himself. The demands made by the outside world must be related to the body's capacity to achieve them, and, what is more, to enjoy this achievement. We find here the interlocking between the external and the internal factors.

The third step, between the ages of four and six, permits the development of responsibility with more "social" meaning. This is the age at which the child has to achieve his social and sexual identity, before the step towards social integration is possible. He finds his social and sexual identity within the family in which he functions. His sense of who he is, and what is right and wrong, is at this time primarily determined by the family. He absorbs family values, and his conscience at that time—his super-ego—is a family super-ego, which may or may not be adequate to help him later on to become part of the community.

Family influences and needs

The family, then, has a pivotal role. It may prepare the child to improve the community by contributing to its social values; it may, on the other hand, be deficient or function in direct opposition to social interests. We have learned therefore to think of the family as the "organization" which can best influence the development of the child toward adequate interaction between the individual and society.

How then can the external resources in a society be organized most effectively to help family life? Unless we are able to mobilize our resources around family needs and interests, we will not be sufficiently effective. When the child has learned to delay gratification and to control his own body needs, and has found his identity within his fam-

Historic materials wanted

CSAA is currently trying to gather together any materials which would throw light on the history of parent education in this country.

If you have in your possession minutes or records of parent groups, organizations or group annual reports, pamphlets, article reprints or books on parent education which you no longer want, please communicate with us. Address: The Director, Child Study Association of America, 132 East 74th Street, New York 21, N. Y.

ily, he is ready to accept his place in the larger community. He will be influenced by the community and will carry his own values into it. He is still in the formative stage, ready to be influenced, ready to modify his values, ready to link family life to community life. But, whatever happens from here on must be understood against the background of his experience up to this point. Now the external sources of responsibility come into contact with the already established internal sources.

We might now discuss other internal influences which become important during the school years—the latency period and adolescence—but here I would like to consider some of the external factors: the role of teachers, of group formation, the direct influence of social institutions, etc. I would like to stress one point here: it is not enough for us to demand or "want" responsible citizens. When we speak about children, it is not enough to say that a child should *take* responsibility, that our rules demand it; we have to find ways to *give* responsibility.

It may well be that in the past we have been too preoccupied with studying the needs of children and how to satisfy them, and have not sought to satisfy the child's capacity and need for social responsibility. How can we, at different stages, give to the child those roles which will make him responsible? Sometimes one has the impression that we are insufficiently aware of our responsibility to *give* responsibility. Is

it enough that youngsters should have a wonderful summer, go to parties and enjoy themselves? Is it not also important that we give them essential responsibilities in our national life, so that they get the pleasure of achievement which comes from being needed and from the ability to carry out useful functions?

At times, parents seem to give these young people the impression that individual fulfillment is the only thing the adult wants for his child; these parents do everything for their youngsters' welfare and do not stress the contribution that children should be asked to make to others. These children are aware only to a limited degree of their parents' communal life and participation in community responsibilities, their political thinking and stand on social issues. Such parents permit their children to

be children for too long, even when they have become young adults who could make contributions to society.

Looking at the development of the child, we can arrive at certain findings which will help us answer the question "How do we get responsible citizens?" We have made progress in our ability to help the child in the prerequisites for responsible behavior; to be able to delay gratification, to achieve control of his body, and to find his social and sexual identity. Though we know more about the early development of children, it seems difficult to point out those specific factors which will help the child to move from his family to the community and to accept responsibilities. But I have tried to indicate ways in which we might learn to discharge our own responsibility in creating responsible people.

CSAA briefs

Research staff augmented

Mr. David Glass and Mr. David Lavin will assume positions August 1st as part of the research staff of the Russell Sage-CSAA project on Social Science and Parent Education. Both Mr. Glass and Mr. Lavin have Masters degrees in sociology from New York University.

Dr. Mann to join staff

Dr. John Mann will join the staff of the CSAA this coming fall on a resident fellowship from the Russell Sage Foundation. Dr. Mann, who has a background in social psychology and research on group processes, will work closely with the Department of Parent Group Education.

Community organization study

CSAA is undertaking for the New York State Department of Health a Community Organization Study of the problems and methods of recruitment used in establishing group programs for parents and expectant parents under public health auspices. This is being done in relation to the pilot program of training public health nurses

for leadership of parent groups, which CSAA has conducted for the New York State Department of Public Health for the past two years. Mrs. Mildred Rabinow, a psychiatric social worker with extensive experience in the field of parent group education and community organization, will conduct the study.

New officer and board members

CSAA announces the election of Nathaniel T. Winthrop as Treasurer of the Association. Mr. Winthrop has been an active member of the Association for many years and, more recently, a member of the Board of Directors. He is associated with the law firm of Shearman & Sterling & Wright in New York City.

CSAA is happy to announce also the election of Dr. Margaret Morgan Lawrence and Ralph Hetzel to its Board of Directors. Dr. Lawrence is a practicing child psychoanalyst and, in addition, Psychiatric Consultant to the Educational Clinic of the College of the City of New York and the Herriman School; Coordinating Psychiatrist at the Harriet Tubman Clinic for Children; and Associate Director, Rockland County Association for Mental Health.

Mr. Hetzel is Vice-President of the Motion Pic-

ture Association of America and Executive Vice-President of the Motion Picture Export Association of America. These Associations represent the ten major world-wide producing and distributing motion picture companies in their business problems both here and abroad.

Representation at meetings

Aline B. Auerbach, Director of the CSAA Department of Parent Group Education, participated May 19th, in St. Louis, in the 1956 meeting of Medical Social Consultants in Public Health. At a joint meeting of this organization and the Chief Psychiatric Social Workers in State Mental Health Programs, Mrs. Auerbach delivered a paper on "Parent Group Education."

Activities at NCSW

CSAA was actively represented again this year at the Annual Forum of the National Conference of Social Work, in St. Louis. On May 21st, Mrs. Aline B. Auerbach, Director of the CSAA Department of Parent Group Education, presented a paper on the "Variety of Purposes and Methods in Film Discussion Meetings." She was one of several speakers at a session devoted to discussion of "Interpretation of Social Work Concepts Through Films."

On the same day, Dr. Gunnar Dybwad, CSAA Executive Director, participated in a panel on group living experience in camping. The Association's publications were on exhibit in a booth in charge of Lila L. Kelly, Assistant in the Department of Community Relations and Publications.

CSAA abroad

CSAA will be represented in a United States exhibit at the International Conference of Social Work in Munich, Germany, this summer.

Latin American book list

A new booklist, "Latin America in Books for Boys and Girls," is being prepared by the Children's Book Committee of CSAA. The list, covering all of the Latin Americas as well as our own Southwest, will include stories, biographies and informational books on special subjects to meet a wide range of ages and uses. It is to be released in the Fall of 1956 as a supplement to the monthly "List of Books Accessioned" published by the Department of Cultural Affairs of the Pan-American Union, in Washington, D. C.

New anthology

Another in the series of well loved anthologies of children's stories compiled by the Children's Book Committee of CSAA is to be published by the Thomas Y. Crowell Company in September, 1956. This one will be *More Read to Yourself Stories: Fun and Magic*. Its predecessor, the *Read to Yourself Storybook*, ranked fourth on the New York Times' best seller list of children's books last fall.

Paper to be given

At the Conference of the National Council on Family Relations, to be held at Boston University August 16th-18th, Salvatore Ambrosino of the CSAA Parent Group Education staff will present an actual case record of a parent discussion group.

Training laboratory

Gertrude Goller, Associate Director of CSAA's Department of Parent Group Education, will participate in the second session of the National Training Laboratory in Group Development in Bethel, Maine, from July 22nd to August 10th.

Warm memories of a cold night

With the coming of warm weather, it is hard to remember the blizzard of March 19th. The CSAA, however, will not easily forget it. For on that night, intrepid friends from all over the city and many out-of-town places flocked to a performance of *My Fair Lady* to make this the most successful theater benefit in CSAA's history.

Indian visitor

Miss Margaret Nainie of India recently visited CSAA headquarters in New York City. Miss Nainie presently is studying parent education at Syracuse University, and expects to continue her graduate training at Cornell University. Upon completion of her studies she will return to India to work in the family relations field.

See the inside front cover of this magazine for notice of a special offer on outstanding issues of CHILD STUDY.



Book reviews

Parents on the Run

By Marguerite and Willard Beecher

New York: The Julian Press, 1955. \$3.50

Marguerite and Willard Beecher in their book, *Parents on the Run*, lay out a neat packaged solution for today's harassed "average" parents, in spite of their stated belief that such ready formulas rarely work in individual cases.

This is an angry book—angry at parents, child guidance experts, and above all, angry at the children. The average family throughout the book appears as knowing no peace at any moment, but only the bickering that goes on between degraded, humiliated parents and spoiled, demanding children. Though such families undoubtedly exist, it hardly seems fair that others who really enjoy family life should go so completely unrecognized.

The Beechers believe there must be a Master Plan as well as a Bill of Rights for parents. Parents who do not assert and live by their Bill of Rights are guilty of not understanding their children's needs, and therefore deserve the mental retardation and serious misconduct in their children which the authors suggest are logical outcomes of their laxness. Parents are warned further that they must not heed child experts. "Parents who have demanding, tyrannical, and arrogant children should have suspected that they were being misled by the child-guidance experts and that they were making serious mistakes in the rearing of their children."

It is the Beecher's philosophy that "Human relationships are not notably different from business relationships," and they rec-

ommend that the child be made to understand that this is the basis of all our social ethics. Life is not a something-for-nothing business. "Children start to help themselves when no one helps them. They begin to earn their allowance when they discover that they will not get it if they have done no useful work or made no contribution to the well-being of the home."

Many of the actual techniques recommended by the authors for use in problem situations indicate very little interest in working with the child on a basis of cooperation and understanding. This is clear in their handling of bed-wetting, where they advocate that the parents pour a pitcher of water into the bed of a bed-wetter, telling him they are saving him the trouble of wetting it himself.

The Beechers give generous acknowledgement to the gains of modern psychology, and even make a plea (to their credit) for not having children branded with I.Q. labels or sent to CRMD (Classes for Retarded Mental Development) "Siberias." But they follow up such good advice with generalizations which seem to contradict all the assumptions on which this advice is based. For instance, Progressive Education has only one meaning to the authors—laissez-faire, indulging the child's every whim, no controls or limits. This "I"-ness rather than "We"-ness is the cause of today's preponderantly delinquent society (another assumption) and again, is the fault of parents who have failed to realize that children are not individuals, but group members.

In placing the blame for all family problems so squarely on the spineless parent, the Beechers ignore the complexity of the problem. Such factors as world-wide unrest, combined with hitherto unknown luxury-living, and our constantly changing concepts of male and female roles receive no mention. Nor is any awareness shown of the fact that the whole structure of science and medicine has made for the survival and protection of the weak and vulnerable, for whose special sensitivities spe-

cial methods must continually be devised.

The constant reiteration of the need to "train" children and to "prepare" them for life throughout childhood makes one wonder when they might be allowed to enjoy a stage of growth of and for itself. Such a period does not exist, apparently, in the childhood to which the Beechers give their approval. HANNAH M. PINCUS
for the Book Review Committee

The Sane Society

By Erich Fromm

New York: Rinehart, 1955. \$5.00

Modern life in its social, economic and personal aspects troubles the author of *The Sane Society*. He sees today's average man—or woman—as an anxious, guilt-ridden being; working for wages but getting no satisfaction from his labor; filling his leisure hours with time-killing, purely passive recreation; striving to conform because he has little vigorous individuality left; uneasy in his efforts to love and direct his children because he has lost the precious sense of self.

A modern parent may have difficulty fitting himself into the bleak picture Mr. Fromm paints. For many of us parenthood is an experience that seems to put us in touch with ourselves, making joys—and sorrows—very intense and real. Yet Mr. Fromm suggests that the present day passion for giving a child unlimited security and love is in itself a sign that we have lost sight of basic realities. "How," he asks, "can a sensitive and alive person ever feel secure? . . . The psychic task which a person can and must set for himself, is not to feel secure but to be able to tolerate insecurity, without panic and undue fear."

The author offers many possible solutions to the ills of modern life. In place of our present dehumanized industrial system we might substitute teams or communities of work, in which each member would share in the governing and functioning of the whole. Organizations might be set up for

the dissemination of cultural and political information—a kind of free forum for adult discussion and education. Social security in the form of minimum subsistence grants might be made available to people who want to change an unsatisfactory life pattern for a better one: for a man who wants to train for a more meaningful profession; for a woman who wants to leave an incompatible husband but can't afford to; for an adolescent financially unable to escape from a bad home situation.

The author's description of present-day life often rings true enough to discomfort the reader. His remedies somehow do not convince—or at least they failed to convince this reader—of their practicality. Nevertheless this is a thoughtful and thought-provoking book.

ANN P. ELIASBERG

for the Book Review Committee

The Story of Sandy

By Susan Stanhope Wexler

Indianapolis: Bobbs-Merrill Co., 1955.
\$2.75

Once you start reading "*The Story of Sandy*" you won't be able to put the book down until the last page is read.

When Sandy arrived at his adoptive grandparents' home he had been diagnosed by a competent doctor as a congenital imbecile. But Sandy's grandparents would not accept this decision as final. They were aware of the deeply damaging experiences he had undergone in separating from his parents and clung to the hope that through patient love and the help of competent experts, he might be restored to normal living. Perhaps they realized he would not be able to live as happy and carefree a life as he was entitled to by birthright and nature, but at least he could be freed from the menacing darkness and void into which he had retreated to escape a hostile world.

The reader follows, with the foster grandmother who tells the story, the trials and heartbreaks and the slowly emerging suc-

cess as Sandy gradually renews interest in the world around him.

One feels throughout, the warmth and understanding, the unstinting love and tenderness given to Sandy by his new grandparents. Evident, too, is their wisdom in seeking professional guidance to determine Sandy's needs and potentials and to undertake the needed psychotherapy.

There are many others, too, who are willing and eager to help Sandy. The story of their love and the ways in which they give of themselves to bring this little boy back to a happy childhood remind us that we live in an eager, warm world—a world that wants to help, and does.

HEDWIG LEFARTH CRAVEN
for the Book Review Committee

Our Backward Children

By Carl F. Heiser, Ph.D.

New York: W. W. Norton, 1955. \$3.75

The author of this book is a clinical psychologist with a wide academic and practical background. It is his purpose in this book to give parents of handicapped children some elementary information about the various conditions which lead to the development (or non-development) of our backward children. Dr. Heiser sets out to help parents of backward children take a more relaxed attitude toward their problem, hoping that negative feelings of shame and failure may be superseded by a constructive approach toward what is wisest for each individual child, his family, and the community.

Dr. Heiser addresses his book both to parents of handicapped children and to the specialist practitioner who serves these parents—the psychologist, the pediatrician, the psychiatrist, social worker, public health worker, educator, and institutional administrator, in order to help them serve the parents more effectively.

It is written in lay language, and presented with warmth and readability. It is not

intended as a scholarly work for students and specialists in the field of mental deficiency, although the author does include several annotated references for those who wish to study the question further.

The book discusses different forms of backwardness in children and how to recognize a backward child. There is an excellent discussion of IQ tests and why they would be only one small part of the whole diagnostic and prognostic procedure. Dr. Heiser also presents an up-to-date guide for parents who want to know where to turn for professional help. His chapters about the pros and cons of institutional placement, and how to choose an institution, as well as his chapter on training and vocational selection for the backward child reflect his wide practical experience in the field.

There is a warning against confusing mental deficiency with emotional illness, and the author concludes his book with a plea for more systematic research.

One small point this reviewer would question: Dr. Heiser points out that "the conception of a child entails great personal and social responsibility; it should not be a matter of accident."

He adds that "The purely physical and chemical environment in which the human embryo and fetus grows during the nine months of gestation is affected by the emotional status of the mother. Constant fear, anxiety, and anger may cause physiological changes in the mother which are harmful to the embryo." Since it is no secret that a large percentage of our population wasn't actually planned, and as many of us mothers would be willing to confess that we didn't feel sweetness and light during a hundred percent of our pregnancy, it seems unnecessary and unwise to make so dogmatic, even so controversial a statement, especially since it may in many cases lead to painful guilt feelings in parents.

Fortunately this is a very minor part of a useful and helpful book.

LOIS G. HOWARD
for the Book Review Committee

New books about parenthood and family life

Selected by the CSAA Book Review Committee, Mrs. Mary W. Colley, Acting Chairman

Books For Parents

FEEDING YOUR BABY AND CHILD. By Benjamin Spock, M.D., and Miriam E. Lowenberg. Duell, Sloane and Pearce-Little Brown, 1955. 226 pp. \$3.75. This is a simple, practical book of special interest to pregnant mothers and parents of infants and young children. The point of view expressed about children's attitudes towards eating is sound and there are many suggestions including menus and recipes. The book does not offer too much help for parents of older children or to those whose children exhibit more severe eating disturbances.

LAUNCHING YOUR PRESCHOOLER: *Ways to Help Your Child in His First Experiences.* By Edgar S. Bley. Sterling Publishing, 1955. 124 pp. \$2.50. It's easy for grownups to forget how strange so simple a thing as eating in a restaurant or riding on a bus can be if it's the first time you have done it. This small book will help parents introduce their preschoolers to many first experiences—sharing toys, going to the dentist, getting used to a new baby, shopping, visiting relatives and many others. Suggestions are clear and sometimes too simple but nonetheless helpful to parents of small children.

CHILD DEVELOPMENT. By Millie Almy. Holt, 1955. 490 pp. \$6.00. A readable presentation of the dynamic aspects of child development from birth through adolescence. Pertinent longitudinal case histories are used to illustrate concepts. Especially valuable as a college text, but also of interest to parents.

Books For Those Who Work With Parents And Children

HUMAN RELATIONS IN TEACHING: *The Dynamics of Helping Children Grow.* By Howard Lane and Mary Beauchamp. Prentice-Hall, 1955. 353 pp. \$6.60. A valuable consideration

of the emotional, social, and intellectual needs of children in their school life, with some excellent guides for helping to meet these needs, using insights from child development, educational research, and other disciplines. Roams widely over many subjects, but is definitely stimulating to teachers called on to meet a variety of young people's problems in the school situation.

MENTAL HYGIENE IN PUBLIC HEALTH. By Paul Victor Lemkau, M.D., Second Edition, McGraw-Hill (Blakiston Div.), 1955. 486 pp. \$8.00. Brought up to date since its original publication six years ago, this book shows the progress toward making work in the field of mental hygiene an essential part of public health practice. Administrative problems are discussed as well as the physical, psychological and social development of the individual. An appendix includes a helpful annotated list of mental health films.

SEX IN CHRISTIANITY AND PSYCHOANALYSIS. By William Graham Cole. Oxford University Press, 1955. 329 pp. \$4.00. A scholarly, highly readable exploration of Judaeo-Christian sex mores and teachings which sets forth a synthesis of the best of these with contemporary psychoanalytic theory. Critical appraisals of the contribution to theology of St. Paul and other dominant figures. The author believes that the Protestant Church holds within its own creeds the possibilities for a free and joyful acceptance of sex. An outstanding contribution.

Books On Special Subjects

EDUCATION—THE LOST DIMENSIONS. By W. R. Niblett. William Sloane Associates, 1955. 150 pp. \$2.50. Foreword by Margaret Mead. In its thoughtful examination of the purpose as well as the techniques of education in England and the United States, this small and

beautifully written book explores more than superficially some of the problems of man's development and his relationship to himself and his culture. Addressed especially to parents and teachers, it has much to offer to anyone of a philosophic bent.

AN OUTLINE OF PSYCHOANALYSIS. (Revised Edition). Edited by Clara Thompson, MD., Milton Mazer, M.D. and Earl Witenberg, M.D. Modern Library, 1955. 619 pp. \$1.45. Thirty-four papers on psychoanalysis by well known analysts from Freud to the present day. Major schools of psychoanalysis are represented and though some are quite technical they are in the main intelligible and illuminating for the layman. Without minimizing existing differences, the authors give the feeling that all who are here represented are together in their search into the well-springs of human behavior.

THE RESTORATION OF LEARNING: A Program For Redeeming The Unfulfilled Promise of American Education. By Arthur Bestor. Knopf, 1955. 459 pp. \$6.00. An important but highly controversial book on current issues in higher education. Calls attention to the fact that our current training of teachers emphasizes techniques of instruction but neglects subject matter. Recommends a liberal education in the humanities for everybody, with reliance upon traditional learning regardless of individual differences in ability or needs.

SIGMUND FREUD FOR EVERYBODY. By Rachel Baker. Popular Library, 1955. 143 pp. 25¢. A popularized, somewhat dramatic presentation of Freud's life and theories. Though oversimplified and occasionally even incorrect, this volume may serve as a primer of psychoanalysis and its contribution to thought in the world of today.

WHEN TEACHERS FACE THEMSELVES. By Arthur Jersild, Ph.D. Bureau of Publications, Teachers College, Columbia University, 1955. 169 pp. \$3.25. This book is one of a series of writings carrying the theme that education should help children and adults to know themselves and to develop healthy attitudes of self-acceptance. Dr. Jersild discusses how underlying anxieties, feelings about loneliness, meanings in life, sex and hostility can adversely affect a teacher's personal and professional life. A pioneer book, pointing the way toward new possibilities for teacher education.

This selective booklist is compiled by our Book Review Committee as part of its continuous evaluation of books for parents and workers in the child care field. Our policy, however, is to keep the advertising columns open to responsible publishers whether or not titles advertised appear on the Association's lists.

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Fun out of doors

BASEBALL. By Mort Cornin. Illus. by William McHale, Samuel Gabriel. 25c. (9-12)

INSIDE BASEBALL FOR LITTLE LEAGUERS. By Mickey McConnell. Illus. by Alan Maver. Wonder Books. 25c. (9-12)

TENNIS WITH HART. By Doris Hart. Photos. Lippencott. \$2.75. (12 up)

FIRST BOAT. (9-14)

FIRST BOW AND ARROW. (9 up)

Both written and illus. by C. B. Colby. Coward-McCann. \$2 each.

THE FIRST BOOK OF GARDENING. By Virginia Kirkus. Illus. by Helene Carter. Watts. \$1.95. (9 up)

Here is where children can do things on their own. Some things are fun to do in families, others in neighborhood gangs and some appeal as independent steps in athletic skills or on collecting jaunts.

For the young baseball enthusiast there are two inexpensive little books. In *Baseball*, current heroes of the game are used to demonstrate pointers. *Inside Baseball for Little Leaguers*, despite its misleading title, will be useful to many youngsters in or out of "Leagues," offering hints for improving

their game, with illustrations from big league players. For the tennis enthusiast, *Tennis with Hart* is a real champion's inspiring story of heartbreak and triumph in the glamorous world of tennis.

Here, also, are three introductory books for the summer, all capital in their fields. *First Boat*, with good, clear sketches and a text that is simple, explicit and pleasant, about many kinds of boats and their uses; *First Bow and Arrow*, a vigorous and informative book complete in every detail that an archer could possibly want to find; and *The First Book of Gardening*, in which mothers as well as children will find enticing beginning-to-garden adventures, in clear, well-ordered detail.

Fun indoors: together and alone

THE MAGIC OF WATER. By G. Warren Schloat, Jr. Photos. Scribners. \$2.50. (10-14)

HERE'S FUN WITH SCIENCE. By Vernon Howard. Zondervan Publishing. Paper, 50c; Board, \$1. (10-14)

ENJOYING PETS. By Jack Aistrop. Photos. Vanguard Press. \$3. (8 up)

HOW TO MAKE A MINIATURE ZOO. By Vinson Brown. Illus. by Don Greame Kelley. Little, Brown. \$2.75. (12 up)

NATURE QUIZ BOOK. By Anne Orth Epple. Platt & Munk. \$1.25. (8-12)

A TREASURE CHEST OF HUMOR FOR BOYS AND GIRLS. By Robert C. Mellon. Illus. by Adolph Bareaux. Hart. \$2. (10-14)

ACT IT OUT. By Bernice Carlson. Illus. by Laszlo Matulay. Abingdon. \$2. (8 up)

THE PROJECT BOOK FOR BOYS AND GIRLS. By Leonore Klein. Illus. by Bette Davis. Wonder Books. 25c. (9-12)

INDIAN SIGN LANGUAGE. Written and illus. by Robert Hofsinde. Morrow. \$2.50. (9 up)

STAMP COLLECTOR'S GUIDE. Written and illus. by Harry Zarchy. Knopf. \$3.50. (9-14)

Here is where parents often move into the picture: to guide in the selection of books relating to youthful enthusiasms, to be in the background of a science experiment, to become a home director of arts and crafts.

The Magic of Water has photographs by the author and a simple text about water, steam, evaporation, erosion and water power. There is much enjoyment in *Here's Fun with Science*, with its simple experiments, easily performed without special equipment. For the pet enthusiasts there are two books: *Enjoying Pets* offers authentic practical facts about animals suitable for pets, amusingly presented for the young pet lover, city or suburban, and is easy reading; for the more ambitious, *How to Make a Miniature Zoo* describes zoo keeping, for fun and profit, in a challenging but workable book for amateurs and beginning professionals. For a home quiz show or a rainy day, *Nature Quiz Book* offers nature facts in attractive form. A *Treasure Chest of Humor for Boys and Girls* is a fine collection of all sorts of jokes, riddles and stories, useful for school or camp as well as for family fun. In the dramatic field, *Act It Out* is an illustrated collection of games, plays and directions for making puppets and marionettes, grouped by ages and ranging from the simple to the complicated. Wonderful for summer groups of varied ages in a camp or family program, *The Project Book for Boys and Girls* is a good quarter's worth of simple fun for a housebound or a science-minded youngster. An unusual book is *Indian Sign Language*. Good for indoors or out, this is a handbook of Indian signs with particularly good and helpful illustrations. Finally, one to carry into the next seasons and years: *Stamp Collector's Guide*. Technically adequate and well illustrated, it will surely enhance the fun and fascination of this hobby.

Stories about animals

GRAY SQUIRREL. By Mary Adrian. Illus. by Walter Ferguson. Holiday House. \$2. (7-9)

MAJOR: *The Story of a Black Bear*. Written and illus. by Robert M. McClung. Morrow. \$2. (7-9)

VULCAN: *The Story of a Bald Eagle*. By Robert M. McClung. Illus. by Lloyd Sanford. Morrow. \$2. (9-12)

JERRY, THE PET CROW. By Mary Graver. Illus. by Roderick Shaw. Exposition Press. \$2.50. (5-9)

WOODY, THE LITTLE WOOD DUCK. By Ivah Green and Alice Bromwell. Illus. by George Mason. Abelard-Schuman. \$2.25. (6-9)

ZIGGER, THE PET CHAMELEON. By Genevieve Gullahorn. Illus. by George F. Mason. Abelard-Schuman. \$2.50. (7-9)

A DEER IN THE FAMILY. By John Hartmann. Photos. Dutton. \$2.50. (7-11)

ZOO PETS. By William Bridges. Photos. Morrow. \$2.50. (8-11)

EIGHT RINGS ON HIS TAIL. By John Oldrin. Illus. by Kurt Wiese. Viking. \$2.50. (9-11)

Children who enjoy animals — which means nearly all children — will find pleasure in reading about their special favorites, finding out about the ways of wild creatures or household pets or zoo denizens.

Gray Squirrel presents the cycle of a squirrel's life and death in simple text with attractive pictures. *Major: The Story of a Black Bear* is an informative, factual life-cycle story of a bear. Appealing to a slightly older child, *Vulcan: The Story of a Bald Eagle* gives interesting facts on the size, growth, feeding, mating and nesting of these impressive birds. There are some tales of taking pets into the family, too. One of these, *Jerry, the Pet Crow*, tells how farm children raise and train a much-loved crow; another is *Woody the Little Wood Duck*, a simple tale of a baby duck raised by a child and her grandparents at home, though the duck is finally returned to its own habitat. *Zigger, the Pet Chameleon* is the story of a nice family which acquires a pet while at the circus and adopts it happily, making its care a project for everyone. *A Deer in the Forest* tells, in endearing photographs, about a fawn raised by the author's family.

Appealing to a wider age range is *Zoo Pets*, presenting true stories which individualize several zoo keepers' particular pets. *Eight Rings on His Tail* is an easy-reading

story of a mischievous raccoon in the woods, sensitively illustrated.

The world of plants and animals

ANIMAL FAMILIES. By Ann Weil. Illus. by Roger Vernam. Childrens Press. \$1.50. (3-5)
THE PLANTS WE EAT. By Millicent E. Selsam. Illus. by Helen Ludwig. Morrow. \$2.50. (7-9)
THE STORY OF MOSSES AND FERNS. By Dorothy Sterling. Illus. by Myron Ehrenberg. Doubleday. \$2.75. (11-14)
THE WONDERS OF SEEDS. By Alfred Stefferud. Illus. by Shirley Briggs. Harcourt, Brace. \$2.75. (10-14)
INSECTS IN THEIR WORLD. By Suzan N. Swain. Garden City. \$2.50. (10-14)
ALL ABOUT BIRDS. By Robert S. Lemmon. Illus. by Fritz Kredel. Random. \$1.95. (9-12)
WONDERS OF THE BIRD WORLD. By Helen Gere Cruikshank. Photos. Dodd, Mead. \$2.50. (11-14)
THE REAL BOOK OF SNAKES. By Jane Sherman. Illus. by Harper Johnson and E. Russell Payne. Garden City. \$1.95. (9-12)
MARK TRAIL'S BOOK OF NORTH AMERICAN MAMMALS. By Ed Dodd. Hawthorn Books. \$1.95. (9 up)
HAWKS. Written and illus. by Charles L. Ripper. Morrow. \$2. (9-12)
SPIDERS. By Dorothy Childs Hogner. Illus. by Nils Hogner. Crowell. \$2. (7-12)

The spontaneous joy that children feel on being released from city apartments and heavy clothes is more likely to last the summer through if it is deftly channeled, now and then, into some activity with a purpose. Books can serve both to arouse curiosity about plants and animals and to guide and supplement any project that may grow out of the child's observations. Both illustrations and brief, simple text recommend *Animal Families* to the very young child, while for the beginning reader *The Plants We Eat* has illustrations that are clear, and language geared to the interest level of this age. *The Story of Mosses and Ferns*, illustrated with beautiful photographs, suggests some simple experiments and offers explanations for some myths. How seeds are able to survive through long periods of unfavorable conditions, and then sprout when circumstances are opportune, is explained in *The Wonders of*

Seeds. Here, too, some experiments are clearly outlined.

Insects in Their World is certainly the book to present to any budding entomologist; in fact, this is the kind of book which can spark such an interest. Its clear diagrams, beautiful illustrations and thoughtfully organized text make this an excellent guide. *All About Birds* is an introduction to the subject which includes interesting information about wild birds and suggestions for befriending them. *Wonders of the Bird World*, on a more mature level, deals enticingly with the evolution, structure, habits and identification of birds. *Hawks* is a thorough presentation, with fine drawings, of the habits and "whys" of these birds' strength and behavior. *The Real World of Snakes* will be a delight to anyone brave enough to read beyond the title. The field and forest drawings of animals, their habitats and footprints, found in *Mark Trail's Book of North American Mammals*, should be of interest to all would-be woodsmen, young or old. *Spiders*, with fascinating drawings and clear, well printed text, explains the ways of these mysterious common insects.

Seashore, shells and rocks

AT WATER'S EDGE. By Terry Shannon. Illus. by Charles Payzant. Sterling Publishing. \$2.50. (9-11)
SEE THROUGH THE SEA. By Millicent E. Selsam and Betty Morrow. Illus. by Winifred Lubell. Harper. \$2.50. (8-12)
SEASHORES: A Golden Nature Guide. By Herbert Zim and Lester Ingle. Illus. by Dorothea and Sy Barlowe. Simon & Schuster. Paper, \$1; Cloth, \$1.95. (10-12)
THE ADVENTURE BOOK OF SHELLS. By Eva Knox Evans. Capitol. \$2.50. (9-12)
HARVEST OF THE SEA. Written and illus. by Walter Buehr. Morrow. \$2.50. (10-14)
THE ADVENTURE BOOK OF ROCKS. By Eva Knox Evans. Illus. by Vana Earle. Capitol. \$2.50. (10-14)

For those who participate in the mass migration to the seashore, there are books to vary the charms of surf and sea breeze. Since most children are born collectors, what more natural at a beach than shell

and rock collections? *At Water's Edge* is the most general of the books at hand, dealing with the life of freshwater ponds and streams as well as that of the seashore. *See Through the Sea* describes the differences of color and life from the surface down through the deepest layers of the ocean. *Seashores: A Golden Nature Guide*, and *The Adventure Book of Shells*, are both useful guides to the casual observer and handbooks for the more serious collector. For the youngster whose interest lies in rocks, *The Adventure Book of Rocks* serves a similar purpose, providing a list of essential equipment, and simple identification tests. *Harvest of the Sea* is an account of commercial fishing in this country, viewed from historical and geographical perspectives. The mechanics of locating, catching and actually hauling in the fish should be of real interest to almost any boy.

General nature books

- ALL READY FOR SUMMER. By Leone Adelson. Illus. by Kathleen Elgin. David McKay. \$2.75. (4-7)
- A TREE IS NICE. By Janice May Udry. Illus. by Marc Simont. Harper. \$2.50. (3-6)
- THE TRUE BOOK OF THE SEASONS. By Illa Podendorf. Illus. by Mary Gehr. Childrens Press. \$2. (4-6)
- DISCOVERING NATURE THE YEAR ROUND. By Anne Marie Jauss. Aladdin Books. 2.50.
- SEE THROUGH THE FOREST. By Millicent E. Selsam. Illus. by Winifred Lubell. Harper. \$2.50. (7-11)

There are several books of general interest this year, especially for the younger child. In the three to six bracket, *All Ready for Summer* is a delightful and amusing book, extremely well illustrated. *A Tree is Nice* is an unusual mood story, radiantly illustrated, about a tree as the source of many happy experiences. For a five- or six-year-old, *The True Book of the Seasons* is a gay and enchanting trip through the seasons. *Discovering Nature the Year Round* is a kind of nature almanac with special appeal for the younger reader intent on cataloguing his world and observ-

ing the changing seasons. For seven-to-elevens, *See Through the Forest* is a fresh approach to forest exploration and adventure. Here one starts underground, and moves on to the very tops of the trees as one sees the animals living on each level and their interdependence. A beautiful book.

Travel and new scenes

- TRAVEL PLAYBOOK. By Ida Scheib. Wonder Books. 25c. (5-9)
- TALL TIMBER.
- FISH AND WILDLIFE.
- PARK RANGER.
- By C. B. Colby. Photos. Coward-McCann. \$1. each. (10-14)
- DESERTS. By Delia Goetz. Illus. by Louis Darling. Morrow. \$2. (7-9)
- GIFTS FROM THE GROVE. By Gertrude Wallace Wall. Photos by John Calvin Towsley. Scribners. \$2.50. (10-14)
- THE FIRST BOOK OF CAVES. By Elizabeth Hamilton. Illus. by Bette J. Davis. Watts. \$1.95. (10-14)

Summer for many families is a time to take to the road. On the tedious drives between places of interest, *Travel Playbook* will be a welcome source of games and travel pastimes. Three books, *Tall Timber*, *Fish and Wildlife* and *Park Ranger*, provide an inviting introduction to our national parks. These books will help the visitor to take full advantage of all the park services. *Deserts* is an attractive book about the plants, animals and people who have adapted to desert life. Another area tempting some is that of the wide citrus fruit belt. *Gifts from the Grove* is an attractive book with much of interest about the citrus raising area, its products and marketing. Written by a confirmed spelunker, *The First Book of Caves* conveys the author's infectious interest and enthusiasm. All aspects of cave study—their uses as homes by prehistoric and later man, the plant and animal life found in them and the location of caves in this country which may be visited by tourists—are included.

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for the Children's Book Committee